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Deficit in fiscal 1954

Republicans wrestled last week with the sort of problem that turns politicians prematurely gray. Although President Eisenhower was very careful in his campaign oratory not to promise an *immediate* reduction in taxes, many congressional candidates were not equally restrained. They assured the people that if elected they would cut taxes forthwith and balance the budget to boot. In fact some of them, convinced that the Truman Administration had been incurably spendthrift, did not think the job would be too difficult. They know better now, and the knowledge is proving hard to digest. When Treasury Secretary Humphrey told the Senate Foreign Relations Committee on May 8 that the Administration, far from balancing the budget during the fiscal year which starts July 1, might have to ask Congress to raise the legal debt limit of \$275 billion, some of the diehard GOP stalwarts remained skeptical. The day following, however, they were jolted again when Senator Taft estimated that the 1954 deficit might go as high as \$11 billion. Still groggy from Mr. Republican's announcement, the cut-taxes-this-year group received the knockout punch on May 11 when Congress' own tax experts, under the direction of Colin F. Stam, staff director of the Joint Committee on Internal Revenue Taxation, predicted a deficit of \$5.9 billion. Whether or not the cries of congressional anguish were more than the White House could stand, Secretary Humphrey returned to the Hill on May 12 and assured the House Foreign Affairs Committee that his previous testimony had been "misconstrued." He thought that income and expenditures would start to balance about June, 1954. Since June, 1954 comes at the tag-end of fiscal 1954, that looked like only another, though more palatable, way of saying that the budget could not be balanced next year. The Secretary promised that President Eisenhower would clear everything up this week. Harassed GOP leaders on the Hill sincerely hoped so.

... less waste than thought

Nothing is easier to promise than a reduction in taxes, and right now, nothing is harder to accomplish. Plainly the Administration was finding it extremely difficult to make substantial reductions in the defense and foreign-aid budgets without running the gravest kind of risk to national security. Even in the purely domestic side of the budget, the Eisenhower team, which must be given straight A's for effort, is finding it harder to economize than it anticipated. In explaining the Treasury Department budget to Congress, Mr. Humphrey confessed that he could not find much waste in his predecessor's operation. He cut the Truman estimate for the department only a modest \$50 million, and conceded that much of this represented no saving at all. The cut was largely achieved by shifting several Coast Guard functions to the Navy. Some of the reductions that have been recommended in other agencies represent savings all right, but savings which even staunch supporters of

CURRENT COMMENT

President Eisenhower think ill-advised. During its recent meeting at Hot Springs, Va., the Business Advisory Council of the Department of Commerce was sharply critical of the cut in the department's census of industry voted by the House. Some GOP farmers are equally put out over the \$100 million which Agriculture Secretary Benson saved by slashing the conservation program. And the big saving which the House made by eliminating all public housing and slum clearance is under heavy fire from many Republican quarters. As the days go on, it becomes increasingly clear that careless talk last fall is paying off in headaches now. This is not to say that real economies cannot be made here and there, but that the over-all job, as the President has conceded, is far more formidable than it looked last fall.

Odds switch on the seaway

That indefatigable fighter for U. S. participation in the St. Lawrence seaway, Wisconsin's Senator Wiley, won his biggest battle on May 8 when the Eisenhower Cabinet unanimously approved the long-debated project. Ever since the Harding Administration, every American President has advocated that the St. Lawrence be deepened in cooperation with Canada to give ocean traffic easy access to the Great Lakes. Over and over again they have insisted that this project was desirable for the nation's defense and general well-being. None of the Chief Executives has ever been able, however, to persuade Congress to approve the scheme. On Capitol Hill various sectional and economic interests—Eastern port cities, railroads and utilities—have always been able to exert more influence than the White House could overcome. Two years ago, when Canada decided to build the seaway alone, the debate assumed a new form. The question was no longer whether or not the seaway ought to be built, but whether or not the United States should permit Canada to build it alone and therefore exercise exclusive jurisdiction over it. The plan for U. S. participation recommended by the Eisenhower Cabinet provides for joint U. S.-Canadian construction of a ship canal at the International Rapids, a forty-mile stretch of the St. Lawrence between Ogdensburg and Massena, N. Y. That would bring sizable ocean freighters only as far as Toledo, Ohio. The power project, an integral part of the sea-

way plan, would be handed over to Ontario and New York State. The Wiley bill, which substantially incorporates these recommendations, assumes that the seaway will cost no more than \$100 million and be self-liquidating. Chances are better than fair that Congress will buy it.

Action wanted on immigration law

Nary a congressional ripple has resulted from the President's letter of April 6, released three weeks later, requesting immediate hearings on the operation of the Immigration and Nationality Act of 1952. Likely the House and Senate subcommittees on immigration were emboldened to ignore Mr. Eisenhower's letter because of its exceeding great mildness. All he did in support of his proposal was to pass on to Sen. Arthur V. Watkins of the Senate subcommittee charges that ten administrative provisions of the law would "operate with unwarranted harshness." His choice of pragmatic grounds on which to begin his fight to redeem his campaign pledge "to repeal the unfair provisions of the Immigration Act" was disclosed to be a tactical error by the prompt rejoinder of Senator McCarran that action, if any is needed, should wait "until there has been some experience in administering the law." No one rebutted on the basis of principle, to our knowledge, except the *Christian Science Monitor*:

If a law infringes on precious human rights it should not be necessary to prove the point by allowing a certain number of individuals to suffer under it before taking remedial action.

Most of the provisions listed by the President do so infringe, such as the ones which inflict a kind of second-class citizenship on naturalized citizens, those which place prospective immigrants at the mercy of consular clairvoyance, and those which forbid entry to persons convicted of political offenses by Communist People's Courts. These unjust provisions need early revision. But some pressure is required to make Congress bestir itself. One Senator is said to have asserted that Mr. Eisenhower could get a bipartisan vote of 70 per cent for any measure he really wanted. It is now up to the American people to make him realize that they really want him to really want early immigration reform.

AMERICA — National Catholic Weekly Review — Edited and published by the following Jesuit Fathers of the United States:

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Showdown on the PW issue

Though in some respects a compromise, the UN counter-proposal of May 13 for the disposal of PW's unwilling to return behind the Iron Curtain represents a firm stand against the more absurd aspects of the Communist eight-point plan, submitted a week before. The UN Command accepted the enemy suggestion for a loaded five-nation neutral commission made up of Poland, Czechoslovakia, Sweden, Switzerland and India to take over custody of the PW's in Korea after the cease-fire. Our delegation insisted, however, that only one nation, India, be allowed to bring in troops as guards and that an Indian serve as chairman of the commission. This would eliminate the ridiculous situation which would arise if Polish and Czech troops were permitted to serve as "neutral" guards on free Korean soil. The UN rejected the enemy plan for final settlement of the PW's' status by an international political conference on a Korean peace and proposed that Chinese who still refused repatriation after sixty days be released by the commission. The 34,000 recalcitrant Koreans would be released immediately on a cease-fire. It is hard to see to what greater lengths we can go without sacrificing moral principle. The Reds rejected the UN counter-proposal and on May 14 the talks seemed headed for another breakdown. Yet we cannot afford to be stampeded into yielding on the PW issue, despite mounting pressure, notably from Britain, where Clement Attlee, spokesman for the Opposition, recently denounced U. S. "intransigence" at Panmunjom to a round of parliamentary "hears."

New Red tactics in Indo-China

The sudden retreat of Communist columns in Laos on May 6 should not lessen the anxiety of the free world over the fate of Indo-China. There are three possible reasons for the shift in tactics by Ho Chi Minh, whose Vietnamese rebels swarmed over the Laotian frontier almost a month ago. 1) The Communist leader may have realized that he had over-extended his primitive supply lines at a time when the expected monsoon rains would soon preclude military operations. 2) The Chinese Communists may have come to the conclusion that a truce in Korea would be impossible while a new aggression continued in Indo-China. 3) The Reds may have withdrawn their forces to pit them in a new offensive against the now thinned and weakened French Union troops in northern Vietnam. Whatever the reason, it would be folly to write off the invasion of Laos as ended. The conquest of Southeast Asia has always been a priority item on world communism's agenda. The Reds may settle for a stalemate in Korea but they will miss no opportunity for expansion in the direction of Southeast Asia. Even while Communist troops were withdrawing from the vicinity of Luang Prabang, the Laotian capital, the Red insurgents, who hold one-third of the country, were setting up a puppet government at Samneua and organizing the populace politically under the banner of Ho Chi Minh. The abortive

military invasion of Laos, however, has had some good effects. It has tipped communism's hand, alerted the world and given French Union troops a breathing space to organize in Laos for a renewed drive.

Missions at stake in India

Several Indian Government officials apparently feel that their country's "live and let live" policy in the field of international affairs is not for home consumption. When a Government cries "neutralism" in the anti-Communist struggle and then threatens discrimination against Christian missionaries, one wonders how sincerely its motives in foreign policy are based on the Hindu tenet of tolerance. On two occasions in recent weeks parliamentary statements of the Indian Home Minister, Kailash Nath Katju, and his Deputy, B. N. Datar, have alarmed India's five million Catholics. India will insist, said Mr. Katju, that foreign missionaries comply with the country's "policy" of limiting evangelical work to natives. He is graciously willing to accept missionaries who will sacrifice their lives in the interests of Indian education, medicine, charity and social uplift. But purely religious proselytizing in the land of tolerance is taboo. As the *New Leader*, Catholic weekly of Madras, declared, "To deny the missionaries the privilege of evangelical work while [being] willing to profit by their educational and social services is like accepting the fruit while objecting to the growth of the tree." On his arrival in the United States on May 9, Bishop Thomas Pothacamury, concerned about the declaration of the Home Minister, cited the words of Pandit Nehru on the occasion last December of the 19th centenary of the arrival of St. Thomas on the Malabar coast. "The fact that a religion or truth comes from another country," said Mr. Nehru, "does not make it foreign." In the interests of her reputation for tolerance, we trust that India will rather heed the words of Mr. Nehru than those of her Home Minister.

Tito's anti-church propaganda offensive

Among the tactics employed by President Tito in his war against the Catholic Church, one is to depict the bishops and the Holy See as hopelessly unresponsive to any gestures of appeasement. This propaganda purpose is achieved, among other ways, by spreading distortions of the real attitude of the Church on the point at issue. The explanations of the abortive meeting of April 24-25 (AM. 5/9, p. 150) sent out by official Communist news sources are a good example of this tactic. According to the Yugoslav Government version, parts of which found their way into the reports of American correspondents, the Church spokesmen on that occasion demanded the re-establishment of confessional schools, the suppression of the law on civil marriages and the immediate liberation of priests condemned as criminals. This is a caricature, half-true, essentially false, of what really happened. According to Catholic sources, the bishops, after reserving the rights of the Holy See, did not ask for

the re-establishment of confessional schools, but for the end of the teaching of atheism in the already existing schools. They did not ask for the suppression of civil marriage, but only that Catholics might be able to celebrate a religious marriage afterwards. They sought, in addition, full liberty to set up and operate minor and major seminaries. The bishops added that it would contribute greatly to restoration of an atmosphere of conciliation if the Government were to grant full liberty of religious practice, freedom for the Catholic press, Catholic associations and religious manifestations, as well as the liberation of priests unjustly condemned to prison. This is certainly not intransigence, but merely the voice of shepherds unwilling to betray their responsibilities for souls.

No peace without religious peace

A few days before Sir Winston Churchill spoke in favor of top-level East-West conferences, an Anglican prelate warned that religious persecution behind the Iron Curtain was a "fatal obstacle" to understanding between East and West. Addressing the Convocation of York on May 7, Dr. Cyril Forster Garbett, Archbishop of York, called for a United Nations investigation of anti-church policies in the Communist countries, so that "this hateful persecution" might be made known to the world. The second-ranking prelate of the Church of England conceded that opposing political and economic systems would continue to face each other for an indefinite period. These contradictions, he thought, would not necessarily stand in the way of peace, whereas "religious persecution is so detestable that, while it continues, it must be a fatal obstacle to good understanding between the democracies and the persecuting states." Great Britain and the United States, he told his listeners, should make it plain that it will be most difficult to reach any permanent settlement with states that persecute their subjects for their religious convictions. Dr. Garbett's proposal for a United Nations investigation may be fulfilled partially next fall when the UN General Assembly will have a chance to take up again the reports of violations of the human-rights provisions of the peace treaties signed by Hungary, Bulgaria and Rumania.

German neutralists and the Vatican

A recent attempt by German neutralists to make the Vatican appear at least sympathetic to their ideas gives special point to the protest uttered by the Holy Father on May 12, when he addressed the foreign correspondents of Rome. The Pope said that, even though the contrary may be affirmed a thousand times over, "the Holy See does not allow itself to be taken in tow by any Power or group of political Powers." In a communication to the *Rheinischer Merkur* of April 16-17, Prof. Ulrich Noack said that in May, 1948 he was able to have a memorandum on his neutralist plan transmitted to the Holy Father and that shortly thereafter he received a friendly

"answer" from Rev. Gustav Gundlach, S.J., of the Gregorian University. Dr. Noack is the founder of the Nauheim Circle, a group whose program for Germany's neutralization has been attacked as furthering the political interests of the Communists. Father Gundlach has found it necessary to state to the same publication that he could positively deny that the Holy Father had ever expressed any opinion, directly or indirectly, upon the memorandum. He denied that his own letter to the professor could be construed as an implicit Vatican sanction of the Nauheim Circle and its aims. As the Pope told the Roman correspondents, the Church must remain neutral or, better, "impartial and independent," in respect to divisions among the Powers. This does not mean it approves neutralism on the part of national states, a position clearly contrary to the Holy Father's 1948 Christmas Message.

TV—horrors and hopes

Time was when publishers, teachers, librarians and parents all took a glum view of the TV antennae sprouting from the rooftops and saw in them so many scarecrows shying the children of an electronic age away from the rich fields of reading. It would seem now, however, that the problem children are really the adults. At least, when *Collier's* magazine, which has been sold as a weekly for the past 65 years, announces that it will appear as a biweekly from now on because its family audience is spending more time before the TV screen these days, this would seem to be an indictment of the sluggish reading habits of the oldersters. At the same time, reports from two sources minimize the bad effects of TV on the reading habits of children. The Parent-Teachers Association of Connecticut conducted a survey of 4,650 families, of whom 70 per cent owned TV sets. Three parents out of five, it turned out, said that they believed that TV had encouraged reading among their pre-school children. And an authority on children's reading, Mrs. Frances L. Spain, recently appointed Superintendent of Work with Children at the New York City Public Library, more modestly states that she doesn't see why TV cannot be such an encouragement. It's really up to the parents. She feels that if they "capitalize" on the things in TV that attract the children, it is not hard to use TV as a springboard to books. Perhaps TV is not the ruination of civilization after all. Perhaps if parents learn to use it wisely themselves, the children stand to gain much more than they lose.

Religious newswriters conference

The fifth annual conference of the Religious Newswriters Association, held at Syracuse University May 4 and 5, was, we understand, the best ever. The small but spirited group of those "regularly engaged in covering religious news for the secular press" reported, as they did last year (AM. 6/7/52, p. 263), increasing interest in religious news and growing appreciation of its importance by their editors. Among all the speakers

at the conference the prize for frank and constructive comment should go, in our opinion, to Msgr. Thomas J. McCarthy, former director of the NCWC Information Bureau and now Vice Chancellor of the Military Ordinariate. Monsignor McCarthy hailed as a signal development and a "great victory" the twin facts that religious news is becoming decreasingly departmentalized and that secular publishers are recognizing its importance by employing specially trained journalists to handle it. He warned the writers against a type of religious reporting which "caricatures" religion by limiting itself to sterile controversies which generate nothing but heat. It should be their mission to interpret to their readers the creative activities of religion, such as those in the field of social justice. Monsignor McCarthy defended Catholics against the charges of oversensitivity, truculence and divisiveness, while admitting that many of the clergy could help overcome non-Catholic misgivings by greater cooperation with the press. The reluctance of many clergymen to deal helpfully with reporters could partly be ascribed, he thought, to fear that a garbled quotation would bring an official reprimand. So it is gratifying to learn from the Monsignor that more and more dioceses are setting up bureaus of information, with official spokesmen on duty every day to deal with the press. "Wherever we are uncooperative with the press," he declared, "we are hurt as a Church."

CPA awards

The Catholic Universe Bulletin, Cleveland diocesan weekly, came off with flying colors in the annual Catholic Press Association competition. At the CPA meeting in Atlantic City on May 9 the *Bulletin* was announced as the gold-medal winner in four different categories: news reporting, feature and human interest, typography and photography. It also ranked No. 1 in the general category of Catholic "Newspapers of Distinction." This is quite a haul in a field of 63 actual competitors, and bears witness to the excellence of the staff of the *Bulletin*. The fact that the Cleveland weekly has brought forward several talented and enterprising Catholic lay journalists is all the more reason for our rejoicing in the honors it has won. *Honos colit artes* ("Honors help develop the arts") runs an ancient Latin proverb—in archaic idiom, let us warn. A number of other diocesan weeklies and magazines of many descriptions were also cited for their excellence. In the field of "Opinion, Thought and Comment," in which competition is stiffer than the small number of seven contestants might suggest, AMERICA was awarded the gold medal and certificate as first prize. We are humbly grateful to the awards committee for looking so favorably upon the two consecutive issues of this Review we entered in the competition. Catholic journalism in the United States has wonderful opportunities in what we like to call "the apostolate of public opinion." The zeal and zest with which the work is being carried on is heartening.

WASHINGTON FRONT

Around the first of May, by tacit consent, commentators, editorial writers and columnists all broke out with a rash of estimates of President Eisenhower's "first hundred days." Why one hundred? Well someone remembered FDR's hectic first hundred in 1933. And, of course, the classic Hundred Days were Napoleon's, from Elba to Waterloo.

It might be the time now to estimate these estimates. All agreed the President was having his troubles. Some thought he couldn't control the prima donnas in his Cabinet. Some thought him too subservient to the Congress. Some thought he was merely trying to preserve unity in his party and win over some Democrats. Others said other bright things, all more or less true.

It may be that a little-noticed incident shortly after Inauguration explains matters. A visitor remarked to a reporter that there was only one book on Mr. Eisenhower's desk: *The Federalist*, a collection of 85 papers written by Madison, Jay and Hamilton in New York newspapers, 1787-1788, at a time when it was doubtful whether New York would ratify the Constitution. The book is the primer on that document.

One can easily see that from this primer the President might be deeply impressed by two concerns: Federal-State relationships and the separation of powers in the Federal Government itself. He seems to me to have tried scrupulously to observe these two basic features of our national charter.

Perhaps too scrupulously. I do not know how far he has gone in his reading, but when he comes to paper No. 73, he will read Hamilton speaking of "the propensity of the legislative department to intrude upon the rights, and to absorb the powers, of the other departments." And he will read in No. 71:

The representatives of the people, in a popular assembly, seem sometimes to fancy they are the people themselves, and betray strong symptoms of impatience and disgust at the least sign of opposition from any other quarter; as if the exercise of its rights by either the Executive or judiciary were a breach of their privilege and an outrage to their dignity. They often appear disposed to exert an imperious control over the other departments.

Moreover, it may be hoped that the President will go on to read two other classics on our government by Tocqueville and Bryce. There he will find, among other data, that as time went on the separation of powers appeared less simple than it once did, and that besides being Executive, the President is also the head of his party, in Congress and out, a position which he may not lightly abdicate. In any case one can wish him well in his research.

WILFRID PARSONS

UNDERSCORINGS

The Bishops' Committee for the Spanish Speaking has arranged with the Mexican hierarchy for 23 Mexican priests to come to the United States to care for migrant workers on farms in seven Western and Midwestern U. S. dioceses, according to an NC dispatch of May 9 from Austin, Texas. It is estimated that a total of 850,000 migrants will be in the fields between May and the end of September.

► On May 21, at the Hotel Roosevelt, New York, the Catholic Book Club will celebrate its 25th anniversary with a commemorative dinner. For reservations write the CBC, 329 West 108 St., New York 25, N. Y. Tickets may also be bought at the door.

► Fordham University's annual World Sodality Day, held this year on May 10, drew 25,000 people to the Bronx campus. Francis Cardinal Spellman, Archbishop of New York, presided at the ceremonies. Rev. Joseph Fitzpatrick, S.J., of the university faculty, said in an address on interracial justice that Catholics should be "restless until every colored child of God is certain that his color will not prevent him from mingling with us on our own block, in our own club, in our own business."

► Seton Hall (N. J.) and St. Louis Universities are sponsoring a study-tour of Europe, July 10-Aug. 31. Its theme will be "Contemporary Problems of Western Europe." The itinerary will include Paris, Munich, Rome, Nice and Geneva. Under the academic direction of Dr. Anthony Trimakas of Seton Hall and Dr. Thomas Neill of St. Louis, students can earn three or six college credits. For details of this and similar tours write World Educational Travel, 1457 Broadway, New York 36, N. Y.

► The first Marian Institute will be held June 10 at the University of Dayton, Ohio, under the sponsorship of the university's Marian Library. The institute will inaugurate the annual presentation of a gold medal to the author of the best book on the Blessed Virgin Mary written originally in English and published in the United States during the preceding year. Registration fee, \$1.50. Write Bro. Stanley G. Matthews, S.M., c/o Marian Library.

► At Antigonish, N. S., May 5 died Rev. Dr. J. J. Tompkins, 82, for 21 years vice president of St. Francis Xavier University there. Known throughout the Maritime Provinces as "Father Jimmy," he was world-famous as the originator of the Antigonish co-operative movement, which rescued the people of the area from dire poverty and despair. Last year, on the occasion of the golden jubilee of Fr. Tompkins' priesthood, Pius XII praised him as a "well-deserving apostle of the social movement." P. J. Kenedy and Sons of New York has just published his biography. R.I.P.

C. K.

Top-level peace talks?

Everyone worth listening to on the world-absorbing problem of restoring some semblance of peace has now spoken. President Eisenhower's April 16 address on true and total peace was answered mildly but non-committally by the Russian regime in its *Pravda* editorial. When nothing seemed to be coming of that exchange, Sir Winston Churchill rose in the Commons on May 11 to urge that the leading Powers "without long delay" hold a conference on the highest level, with a minimum of formality and agenda and a maximum of privacy and seclusion. A day later the Holy Father expressed to the foreign press corps in Rome his hope that "We may see a frank and loyal discussion take place between Powers." Some question has already arisen as to what the Prime Minister and the Pope actually meant.

It is claimed, for example, that Sir Winston insists on the piecemeal, in contrast to Mr. Eisenhower's "one bite," solution of outstanding issues. This interpretation is based on the former's assertion that

... it would be a mistake to assume that nothing can be settled with the Soviet Union until all has been settled. Settlement of two or three of our difficulties would be an important gain for every peace-loving country.

Whatever the Prime Minister meant to imply, it is quite clear from the President's address that he also favors the piecemeal approach, but on a lower level of negotiation. He asked for agreement on questions like Korea and Austria first, as proof that later top-level discussions would be sincerely undertaken. When Sir Winston talked about Korea and Austria, it was unclear whether or not he meant to include them in the top-level discussions. If there is a difference here, it does not seem insuperable.

What may be more difficult to adjust is the question of the timing of the top-level discussions both acknowledge to be desirable. This in turn depends on their criteria. Sir Winston's gauge seems almost entirely psychological. The new Soviet attitude is a "supreme event" which must be acted on "without long delay." What he thinks has been happening inside the Kremlin is for him "far more important than what has happened outside."

Mr. Eisenhower, on the other hand, is primarily interested in what is happening "outside," in the way of trust-producing "deeds," as the only reliable litmus of Soviet sincerity. He would await the outcome of the Korean and Austrian negotiations before assuming Soviet trustworthiness. This may mean "the long delay" of which Sir Winston disapproves. Here is room for British-American negotiation. We urge that Washington warn against any unilateral action based on the Prime Minister's hunch.

The coincidence of the Holy Father's apparent encouragement of a "conference of Powers" has likewise occasioned some extravagant interpretations. Yet the Pope continued: "Although this would not yet

EDITORIALS

mean that peace was assured, it is at least the first and indispensable condition of peace, and, if that is lacking, one would not know how to take any step toward its attainment."

Far from being an endorsement of the Churchill plan in all its details, this does not even seem necessarily to call for the *kind* of conference he wants. The Holy Father seems to be insisting on the necessity of negotiation as the only alternative to war. He urges, of course, that these discussions be "frank and loyal," as he has frequently in the past. Until such negotiations take place, the time has not yet arrived for a definition of the absolute limits beyond which diplomatic compromise could not be morally tolerated. (On May 14 the President reiterated his willingness to meet the other side half way once it has demonstrated its sincerity.)

Dulles in the Middle East

When Secretary of State Dulles arrived in Cairo on May 11, he made the initial stop on a three-week journey which will take him as far east as India and Pakistan. As the first U. S. Secretary of State to visit the turbulent area, he could not have chosen a more critical time for his unprecedented "diplomatic reconnaissance" mission.

The whole Middle Eastern area is seething with misery, discontent, poverty and the violent anti-Western nationalism which communism knows so well how to exploit. Our own popularity as a nation has suffered serious setbacks in recent months. On May 4, just before his departure, Mr. Dulles warned Congress that "Western, even American, prestige in this area has been deteriorating steadily." That Mr. Dulles will be able to check the deterioration in a short twenty-day trip is questionable.

Mr. Dulles' arrival in Cairo coincided with the complete and abrupt breakdown of the Anglo-Egyptian negotiations over control of the Suez Canal. The meetings, which had started out in a more or less harmonious atmosphere, terminated with Prime Minister Churchill outdoing Premier Naguib in the violence of his statements. General Naguib threatened guerrilla warfare to drive the British guarding the Canal Zone off Egyptian soil. Sir Winston answered to the effect that if General Naguib wanted war, he could have it. Agreement on the Suez situation never seemed more distant.

Though Mr. Dulles took the only sensible position the United States could possibly take in the current

stage of the Anglo-Egyptian dispute, his first official statement added fuel to the fire and exposed him to his first on-the-spot experience with Middle Eastern nationalism. In its essentials the statement agreed with the proposed British solution to the Suez Canal problem by calling for a "phased withdrawal" of British troops with the proviso that the strategic zone be made available to the Allies in time of war. It was British insistence on this condition that caused the collapse of the Anglo-Egyptian talks. It merited for Mr. Dulles bitter condemnation in the Egyptian press, where he was scored as a tool of the British.

Similar apparently insoluble problems will face Mr. Dulles in each country he visits. There is the perennial Arab-Israeli conflict to which the tragic plight of the Palestinian Arab refugees bears witness. New, 18-year-old Kings have just begun to rule in repressive Iraq and economically weak Jordan. Iran is so hopelessly mired in a political and economic morass that the Secretary does not even plan to visit the country. The Kashmir dispute between India and Pakistan is no closer to solution than it was five years ago. Only Turkey stands strong and willing to cooperate unreservedly with the West, but even that country is in the throes of an economic recession.

The Middle Eastern scene will present a rather grim picture for Mr. Dulles' inspection. He plans to visit twelve countries in all. The trip may turn out to be a tale of woe with as many chapters. Yet it marks a step in the right direction.

The Secretary's mission is not to propose policies and solutions but, as he put it in Cairo, to listen and learn as a prelude to future action. The vice of Western policy toward the Middle East has been its vague formulations about military, economic and political cooperation in the area, with little or no specific attention to the sore spots which make such cooperation impossible. A fresh insight is needed. Perhaps Mr. Dulles will provide it on his return.

Dim prospect for labor law

Last week the staffs of the Senate and House labor committees were busy reducing to some sort of order the mass of conflicting evidence accumulated through weeks of hearings on the Taft-Hartley Act. Once this onerous job is done, committee members will put their heads together and draft amendments of some kind to the nation's basic labor law. What will happen after that is uncertain. Since legislation cannot be readied for floor action much before June 1, some observers doubt that enough time will be left before the summer recess to steer a bill through Congress, especially through the leisurely, loquacious Senate. This possibility of inaction is reinforced by the passivity of the Administration. Neither the Secretary of Labor nor any other Cabinet official appeared to testify at the committee hearings, so that no one seems to know what kind of labor law, if any, the White House wants.

The prospect of congressional default is not as disheartening, except to extremists, as may at first sight appear. Worse things could happen to labor and management than to live for another year under Taft-Hartley. Indeed, worse things would almost certainly happen to them, notably to labor, should this Congress do any extensive tinkering with the law in the atmosphere of today's Washington. From the testimony before both committees, it was clear that business is psychologically indisposed at this time to sit down with labor and try in a spirit of partnership to write a law aimed at fostering harmony and cooperation. Even before the hearings started, this was painfully evident when the industry members of Secretary Durkin's labor-industry-public advisory committee made a mountain out of a procedural molehill and torpedoed the group before it ever had a chance to function. Thus was destroyed the best existing hope of getting a law that would be acceptable to reasonable people on both sides.

For its part, labor reacted to the hostility of business witnesses in an understandable way. The AFL's recommendations for changes in Taft-Hartley amounted practically to repeal, and the CIO testimony was scarcely less sweeping. It remained for John L. Lewis to show characteristic disdain for the entire proceedings by advocating that Congress repeal all labor laws and permit unions and managements to settle their own affairs.

Among the bills which appear to have a chance of passing is one submitted by Sen. H. Alexander Smith of New Jersey, with the blessing of Senator Taft. In various ways this bill would de-emphasize the role of the Federal Government in labor-management affairs and enhance that of the States. It exempts the construction industry from all provisions of Taft-Hartley, and turns over to the States all jurisdiction over public utilities as well as over all establishments having less than ten employees. In the same general drift but much more sweeping in its effects, the Goldwater-Lucas bill stipulates that "nothing in this act shall be construed to nullify the power of any State or territory to regulate or qualify the right of employees to strike or to picket."

Legislation of this kind, which could decimate organized labor in half the States of the Union, seems to harmonize with the decentralist trend these days in Washington and with the popular chant of States' rights. Actually the States have no right to the jurisdictions mentioned above, since the Constitution clearly gives to the Federal Government the right to regulate interstate commerce. Nor is decentralization always desirable. In labor legislation it could readily lead to all sorts of inequities and confusion.

The moral of all this is that if labor and management are to make any progress in the immediate future, reasonable leaders on both teams should rely on their own intelligence and good will and not wait for Congress to pass a legislative miracle.

Wechsler refuses to play dead

The release by Senator McCarthy on May 7 of the transcripts of two Senate hearings involving James A. Wechsler, editor of the New York *Post*, opened the door to an objective evaluation of the Senator's methods and mentality. As this editorial is being written we have been unable to get hold of the full text of the transcripts and exhibits. The public should be allowed to judge for itself from the documents the merits of Mr. McCarthy's insistence that as an editor "Wechsler is still very, very valuable to the Communist party."

The *Post* has so far run several pages of excerpts of what appear to be complete questions and answers. From these and other sources the main issues between Mr. Wechsler and the Senator rise in high relief. The principal facts, in any case, are public.

James Wechsler became editor of the *Post* in early 1949, at the age of thirty-three. Fifteen years earlier, in April, 1934, while a student at Columbia University, he had joined the Young Communist League. Three years later, in 1937, after a disillusioning trip to Russia, he broke with the Communists. He was then twenty-two. In 1940 young Wechsler joined the staff of Marshall Field's left-wing *PM* in New York as assistant labor editor. After his return from the Army he became chief of *PM*'s Washington bureau.

On June 14, 1946, the New York *Times* reported that Wechsler and four of the five others on his staff had resigned in protest against *PM* Editor Ralph Ingersoll's consistent susceptibility to Communist influence.

Wechsler thereupon joined the Washington bureau of the *Post*, which in 1939 had been bought by the wealthy banking heiress Dorothy Schiff. In 1943, after having divorced two husbands and switched from her youthful Republicanism to ardent New Dealism, she married Theodore Olin Thackrey, who was five years later to become editor of the pro-Communist and now recently defunct *Compass*. In 1943 Mrs. Thackrey appointed her new husband executive editor of the *Post*, which they changed into a tabloid.

Thackrey showed his hand by backing Henry Wallace for President in 1948 on the Communist-dominated Progressive ticket. His wife backed Governor Dewey that year, and in early 1949 divorced Thackrey, as the saying went, "from bed and editorial board."

In the intra-staff fighting of 1946-48, Wechsler joined forces with Americans for Democratic Action in denouncing the Wallace candidacy as pro-Communist. He filed his *Post* copy to that effect from the capital. He won out against his pro-Communist editor and succeeded him in May, 1949.

Besides the evidence in his *Post* writings, Wechsler has cited other evidence of his pre-1949 anti-communism. In 1944, for example, he published *Labor Baron: A Portrait of John L. Lewis*. In Chapter 8,

"Lewis and the Communists," Wechsler charged that the "baron" had been badly duped by the Communists. In 1947 Wechsler backed the Truman Doctrine of aid to Greece and Turkey against Soviet threats.

The editors of this Review can judge from actual daily reading of the *Post* whether under Wechsler it has been anti-Communist. Senator McCarthy's knowledge of what has appeared in the 1,250 issues of the *Post* since that time is admittedly extremely sketchy. "I do not read your sheet," he told the editor in the hearings. When Wechsler offered to submit as evidence "every editorial written since I became editor," the Senator replied: "I do not think that I would care to read them." The editor rightly pointed out that he had supported the Marshall Plan from 1948 on, NATO, the Mutual Security Assistance acts, rearmament and the Korean intervention to halt Communist aggression. On all these key issues the *Post* has been vigorously anti-Communist.

Mr. Wechsler prides himself on having been among the first to suggest doubt about Alger Hiss' protestations of innocence (though he knew nothing of the Communist conspiratorial underground). He has a letter from the then Senator Nixon praising him for an editorial on the Hiss case. He showed respect for Whittaker Chambers.

What is Mr. McCarthy's case against Wechsler? That he has four former Communists on his staff, that he never praised the FBI (though he cooperated with it when interviewed), that he has incessantly criticized congressional committees investigating Communists (a charge more true of Mr. McCarthy's self-appointed crusade) and that he has opposed the Smith Act. Wechsler argues that Communists should be prosecuted as agents of a foreign Power, not for advocacy of revolutionary ideas.

The trouble with the *Post* is that its secularistic philosophy of liberalism has carried it to an extreme of querulous anti-anti-communism. The trouble with Senator McCarthy is that he takes no apparent interest in the positive means of fighting communism on which the *Post* mostly relies and that he uses as his one-caliber yardstick of anti-communism absolute non-deviationism from Senator McCarthy's crusade.

That the Senator did not summon Mr. Wechsler because he wrote four books, some of which are on the shelves of the U. S. Information Service abroad, is clear: no one on the subcommittee even knew which of his books (the two from his CP days or the two from his post- and anti-CP days) were involved. He was summoned, it seems evident, because he has dared to engage in a give-no-quarter fight against "McCarthyism." Having had some experience of the way the Senator goes about "replying" to his critics, we admire Mr. Wechsler's refusal to play dead.

We feel confident that the committee of the American Society of Newspaper Editors to whom the *Post*'s editor has submitted the transcripts will put their finger on the real purpose of Mr. McCarthy's inquisition into the life and works of James A. Wechsler.

Roots of Japanese anti-Americanism

Richard L.G. Deverall

I WAS AT LUNCH recently in Tokyo's rather somber Imperial Hotel with an editorial worker on one of the top newspapers of Japan. He is a man friendly to America and devoted to the cause of better Japanese-American relations.

"I came home the other day," he said as he sat down, with the waiters all bowing and hissing profoundly, "and found my teen-age daughter in tears."

"Yes," I replied. "I regret such a situation."

"Well, I do too," he countered. "But your boys made her weep."

He tossed over a copy of the February issue of a prominent teen-ager magazine for the Japanese, *Shojo*. The lead article, written by a teen-age girl in Chiba Ken, just next to the metropolis of Tokyo, told a sad story of how an American jeep had driven through their home. One member of the family was crushed by the jeep and killed, another lost a leg, one was bruised badly and the old grandmother of the family had gone hopelessly insane.

The story ended with the plea: "American soldiers: Do not drive when drunk. Think of our cute little brother killed by your jeep."

According to the report from Chiba, the American driver of the jeep was drunk—dead drunk, said the teen-age Japanese girl.

This is not a new story. Such things happened during the Occupation. I well remember some of the shocking occurrences I saw then in Japan. For example, the afternoon I was out on holiday, cycling down the road from Tokyo to Tachikawa. A huge American truck lurched along at breakneck speed and I went into a ditch to avoid being killed. An hour later I caught up with this truck. It had careened off the road and completely demolished a Japanese house. The ambulance and the huge crowd of police vehicles told the story.

But in those days the Occupation overtly or covertly controlled the press of Japan. The Japanese dared not protest such incidents lest they be dubbed "Communist" and be imprisoned for "anti-Occupation activities."

On April 28, 1952 the Japanese Peace Treaty came into effect. The Americans lost whatever control they had of the press. Now what they do here is out in the open. And the Japanese are increasingly expressing an attitude toward America which can best be described in two words: *fed up!*

A virulent anti-Americanism is burgeoning in the urban areas of Japan, in cities and towns near American air bases, and most strongly of all amongst the

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students and the intelligentsia. Perhaps the best commentary on the student attitude toward America is that French culture has become the rage since the end of the Occupation.

Anti-Americanism has many roots.

I found a new one wherever I went during the past several months. Some time ago I visited the American-naval-base city of Yokosuka, south of Yokohama. I had heard tales of Yokosuka, but did not think I would find what I did. At the station I hailed a taxi, told the Japanese driver: "Take me to a good Japanese hotel, but one that is not a *pom-pom* (prostitute) house."

The driver scratched his head, finally laughed: "There is no such place in Yokosuka." We finally drove out of the city to find a decent hotel—and a decent place for me to sleep.

Next day I toured the downtown area with a Japanese friend and found the usual assortment of bars, cabarets and other more questionable establishments. That night we went into a bar. Every American in the place was drunk. As I drank a cup of beer, there was a crash. A sailor had fallen over a table onto the floor. He was terribly drunk. The Japanese bartender smiled. "He here six hours now," he said.

Next, a cabaret. We had hardly seated ourselves than a cute little Japanese girl lurched over to me, plumped down into my lap, threw her arms about me and coughed: "Buy me some gin, you nice old boy." I ordered a cup of water and she soon left.

"I never before saw such conduct by a Japanese girl," I commented to my Japanese friend.

"Oh," he replied, "She is just drunk. Full of gin."

Anyone who knows the Japanese knows that Japanese girls do not drink to excess. And never in public. They have learned to do so—from whom?

Next day we met with officials of the Japan Teacher's Union. They are reported to be left-wing. Their main complaint was that Yokosuka had become an American *pom-pom* city. "Eight thousand homes in this city rent out a room to a foreigner," they said. "That room, with thin screens, is the source of peculiar education for the children in those eight thousand homes. We never had sex problems in our middle schools. Today we have a disgustingly mounting sex problem. The children say it is their right under the new Constitution—and at any rate they are just imitating the public sex behavior of the American troops in Japan."

This *pom-pom* problem is a very real one. It is a growing source of ill feeling, now that Japanese can speak their minds freely. The *Mainichi* of Tokyo, in

its issue of December 31 last, ran a long letter from an engineering company director, Y. Misawa. He complained that the contemplated construction of a certain American Army base would bring in 1,000 American soldiers and "would immediately throw the life of this rural community into the whirl of depravity . . . with the . . . inflow of prostitutes . . ." He emphasized that "the center of the problem is morals and the bad influence upon school children." Everywhere I have gone in Japan, the school teachers almost inevitably echo this plea, for they are the men who see the results before their eyes.

During January a group of American ladies arrived in Tokyo to represent the General Federation of Women's Clubs. As the Tokyo *Evening News* reported, they were received by Japanese women leaders with an emphatic plea for help "in stamping out prostitution near U. S. military bases in Japan."

During the Occupation, it was the custom for the Japanese police, with American MP's on hand, to round up countless numbers of Japanese ladies for compulsory VD examinations. This seemed to be the American military answer to control of wayward soldiers. The Japanese bitterly resented this, particularly when so many fine Japanese ladies were pushed around as if they were streetwalkers. But they could not protest. Seemingly the same attitude persists even after the Occupation, for early in February an official of the Aomori Prefectural government was reported to be en route to Tokyo to protest forcible medical examinations in his area by American Security Force personnel.

The proverbial patience of the Japanese people helped to conceal from us much of the sense of grievance they felt under the Occupation. During the Occupation it was forbidden to show any of the ground pictures of the Hiroshima or Nagasaki A-bomb explosions. But no sooner had controls relaxed in 1952 than old news films made by the Japanese Army were exhumed. One movie producer quickly brought out a film, *Child of the Atom Bomb*.

I witnessed this film in a Tokyo movie house last September. It told a gruesome story of a young girl returning to Hiroshima years after the blast. Her friends were either all dead, or died during the time covered by the movie—slow and horrible deaths. As she finally leaves Hiroshima, the film fades out with the sound of countless planes roaring overhead . . . a subtle insinuation that World War III will come and will be fought in Japan. The leading young actor in the film is a member of the Communist party. The picture had a terrific impact in Japan. Indeed, both it and the old Army films were shown just prior to the October, 1952 general election here.

During the election campaign I cycled about Tokyo. Almost invariably the Left Socialist sound trucks

shouted slogans which included the terms *Han-Bei* (anti-America). They hooted down U. S. military bases in Japan; they told the GI and his *pom-pom* to go out of their cities; they denounced the rearmament of Japan.

The Left Socialist party rode a very popular *Han-Bei* feeling, for it scored amazing gains in an election that wiped out the Communist party. Anti-Americanism is no longer a Communist monopoly. It has become fuel for the fires both of the ultra-left Socialists and the new ultra-nationalist militarists who are now rearing their heads again.

But possibly the strongest root of anti-Americanism is found in the issue of rearmament. I have visited hundreds of local trade-union offices in Hokkaido, Honshu and Shikoku. There is no more genuine reaction to be found amongst the workers of Japan than their hatred for the aggressive drive of the Americans to force Japan to rearm. They fear it will lower their still low standard of living. They fear it means the end of the powerful union movement which has flowered under American sponsorship. They fear that it means that a new militarism will grow in Japan. They fear it means that Japanese troops will be sent to fight in Korea—and Japanese race prejudice *vis-à-vis* Koreans is historic.

But above all they fear it means that Japan will be involved in the dreaded World War III. After a long and friendly session with the executive committee of the Kochi Teacher's Union, the chairman said to me significantly: "And, Sir, we are most happy about one thing. *There are no American bases in Kochi. We shall not be bombed again.*"

One must appreciate that some seventy-seven cities of Japan were incinerated during the last year of the Pacific War. Huge office buildings are now arising, the prostitute areas of Japan have been rebuilt and flourish—but hundreds of thousands of workers were freezing last winter in tiny shacks and makeshift houses. They fear that involvement in rearmament will mean that even these miserable dwellings will again be burned over their heads.

More basic is the question of the sincerity of the Americans. There was no more powerful advocate of neutralism and anti-war sentiment in Japan than Gen. Douglas MacArthur. He is reported to have personally inserted in the new Constitution of Japan the clause renouncing war and providing that Japan would never again have any armed forces. Idealistic, perhaps, but a false idealism. The neutralism of MacArthur and the iron provision of the Constitution remain as an embarrassing legacy of a former day.

That is why when Americans talk of rearming Japan, the Japanese not only dread the whole idea but feel that the Americans are totally insincere in that they are asking the Japanese to violate their own Con-



stitution. And Americans made it so difficult to change that new Constitution that no one even talks of trying to do so.

Recently Fleet Admiral Ernest King, World War II Chief of Naval Operations, said that Japan had to have a new Navy. Such American pronouncements shock the Japanese—and also give them the feeling that their country is still under the control of a foreign Power.

I have found that many Japanese are well aware of their difficulties. They realize the grave threat from an aggressive Communist Power on the mainland. In Hokkaido they have been seeing Soviet jet planes over their land. But they bitterly resent and increasingly hate the aggressive, pushing attitude of Americans. *This attitude is without question the strongest root of the anti-American-policy movement in Japan.*

I do not say the Japanese do not like Americans. My thousands of Japanese friends like Americans. We are attracted to each other. But they do not like American policy.

What the total answer is I do not know. But I do know that an increasing number of Japanese are "fed up" with Uncle Sam. And unless we find a better working relation with the Japanese, we may help bring about a psychological explosion that would hurt America and help only the Kremlin.

Time is short. Intelligent action is needed. But above all, the American people must be made aware of the smoldering volcano here in Japan.

Framework for the new Europe

Marga A. M. Klompé

(EDITOR'S NOTE: Dr. Marga A. M. Klompé is a Catholic People's party member of the Netherlands House of Representatives. She is also a member of the Consultative Assembly of the Council of Europe and the only woman member of the Assembly of the Schuman Coal and Steel Community. Dr. Klompé took part in the drafting of the new Constitution of Europe by the Ad Hoc Assembly.

To help our readers pick their way through the maze of European organizations to which Dr. Klompé refers in her article, we include two charts (p. 216) and a few notes by way of historical background.

The Council of Europe was formed by fourteen nations at London in May, 1949. Its full members are France, Belgium, Denmark, West Germany, Greece, Iceland, Ireland, Italy, Luxembourg, the Netherlands, Norway, Sweden, Turkey and the United Kingdom. The Saar is an associate member. Its statute provides for a Committee of Ministers, a Con-

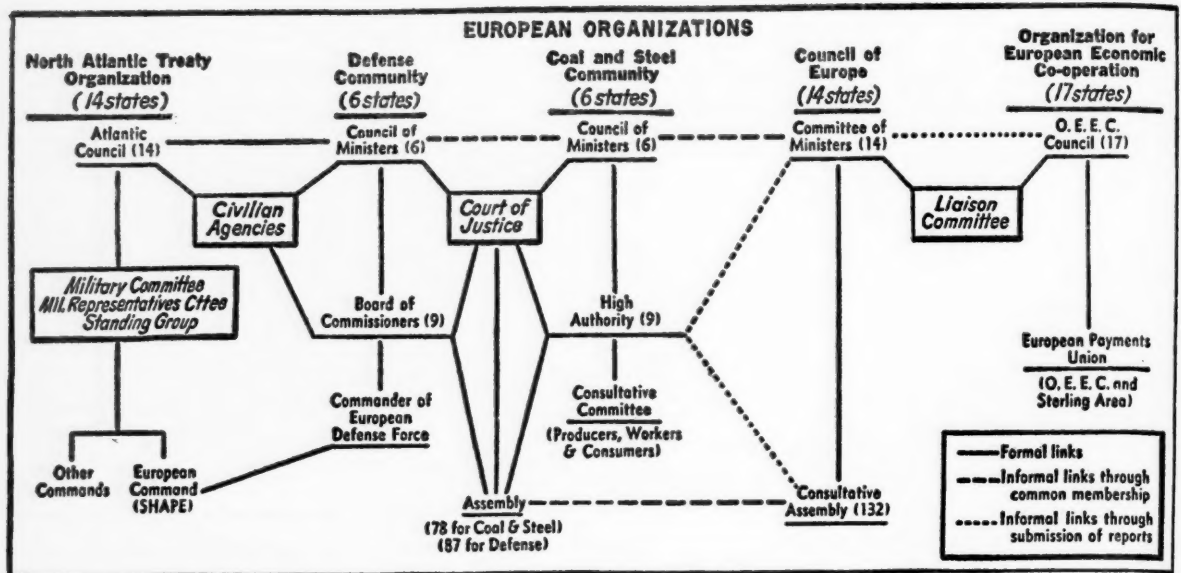
sultative Assembly and a Secretary General. As it has worked out, the Council is dominated by the Ministers, the Assembly of 132 parliamentarians being limited to recommendations to the Ministers, each of whom has the power of veto.

The European Coal and Steel Community, known as the Schuman Plan, was first proposed in May, 1950, by Robert Schuman, French Foreign Minister. It aimed at the creation of a single market, without customs barriers, for the coal, steel and iron of France, West Germany, Belgium, Luxembourg, the Netherlands and Italy. The treaty setting up the Community was signed in April, 1951; ratification was completed by June 16, 1952. With headquarters in Luxembourg, it is now a going concern under the direction of Jean Monnet of France. The Community is administered by three principal bodies: 1) the nine-member High Authority, which has the job of equalizing wages, prices, and freight rates, and redistributing production; 2) the Council of Ministers, a watchdog committee with power to veto in certain matters, such as market control; 3) the Assembly of 78 members drawn from the national parliaments. Besides, there is a Consultative Committee of 51 members, 17 each from management, labor and consumers, to advise the High Authority. A Court of Justice completes the organization. (See "First step toward a united Europe," AM. 2/21, pp. 561-63.)

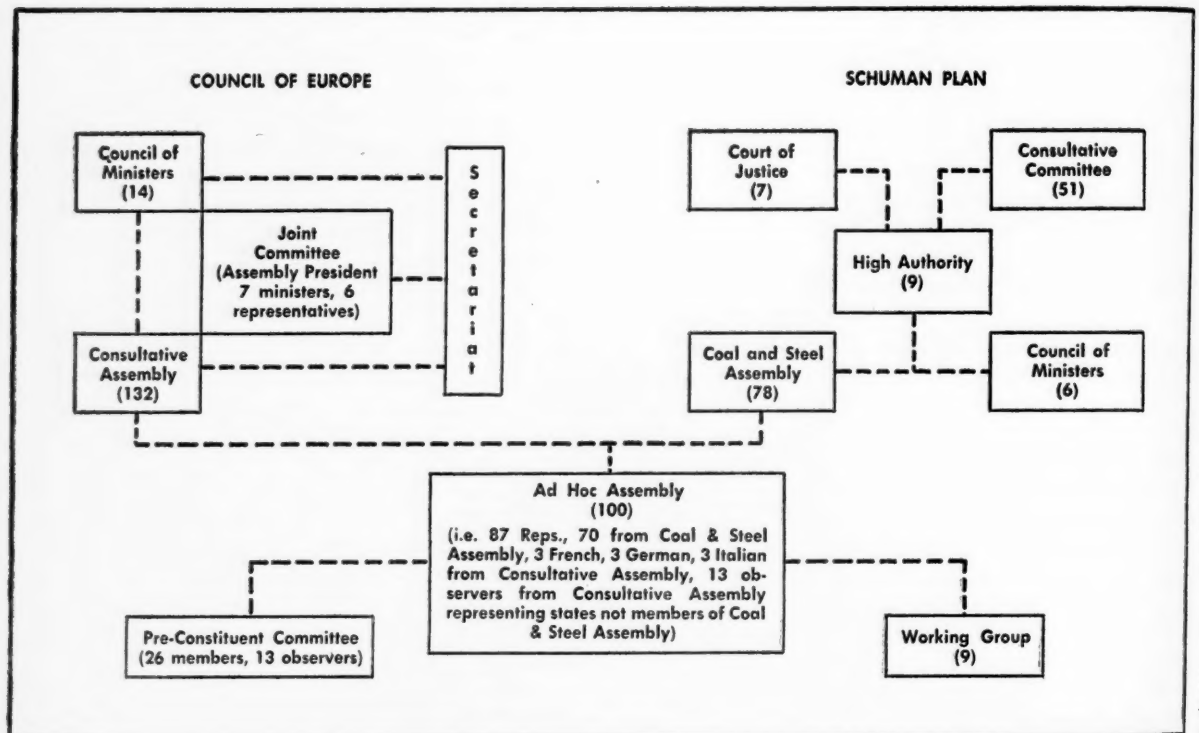
The European Defense Community comprises the same six members as the Coal-Steel Community. The idea of a common army, first proposed by Winston Churchill, was approved by the Consultative Assembly of the Council of Europe in August, 1950 and proposed to the French National Assembly two months later by the then Premier, René Plevin, becoming known as the Plevin Plan. It was largely a device to permit rearming the Germans as the United States demanded, while keeping them under control by integrating them in a common army, which, in turn, would be fitted into the defense set-up of the North Atlantic Treaty Organization. The structure of the EDC is similar in most respects to that of the Coal-Steel Community, and both are linked by common membership. Both will have the same Court of Justice. EDC's Assembly has nine more members, but both are made up of substantially the same people. The EDC Treaty was signed on May 27, 1952 but none of the six signatories has yet ratified it. Thereon hangs the tale of the drafting of the European Constitution.

It was evident that a pooling of defense forces by six nations implied both a common foreign policy and a common military budget. The EDC Treaty therefore included its highly important Article 38, empowering the EDC Assembly to draft a constitution setting up a political community to control the High Authority and EDC. When it became apparent that the ratification of the EDC Treaty would be long delayed, the Consultative Assembly of the Council of Europe recommended that either an Ad Hoc Committee of the Consultative Assembly or the Coal-

TABLES OF ORGANIZATION FOR EUROPEAN UNITY



"The Economist," London



Steel Assembly should prepare a constitution. Then, at its first meeting, on September 10, 1952, the Council of Ministers of the Coal-Steel Community invited its Assembly to take over the project. On September 15 the Assembly accepted the task. It constituted itself an Ad Hoc Assembly in order to get around the fact that it had no constitutional authority to draw up the requested draft, and added nine new members in

order to bring it up to the size of the EDC Assembly.

The Ad Hoc Assembly then formed a Pre-Constituent Committee of twenty-six, which in turn formed the Working Group of nine members, headed by Heinrich von Brentano of the German Republic, to prepare the first draft of the Constitution. Thirteen observers from the other members of the Council of Europe were directed to attend the meetings of the

Ad Hoc Assembly and the Pre-Constituent Committee. The Ad Hoc Assembly, under orders to submit a draft constitution to the six Schuman Plan Ministers by March 10, met at Strasbourg March 6-10 to put into final form the draft submitted by the working groups.)

WHAT MAY VERY WELL HAVE BEEN an event of supreme significance to the peace of Europe and of the world took place on March 10 in Strasbourg, France, when the Ad Hoc Assembly completed its consideration of the draft Constitution of Europe.

The special assembly, to which had been entrusted the drafting of a treaty for a European Political Community, had been in session for five days, during which it had disposed of 112 amendments to the 116 articles of the preliminary draft. As I look back on our brief but work-crammed meeting, it seems almost incredible that the parliamentarians from the various countries were able to complete their formidable task in the time allotted. But complete it they did, with results which may profoundly affect the future.

If the Constitution they presented to the Schuman Plan Ministers on March 10 is accepted without material modification and ratified by the parliaments, this is what would happen. There would be a *European Community*, without, however, a single head of state like a king or president. The top organ of that community would be the *Government* (understood in the European sense—the Cabinet), the Prime Minister of which would be elected by the Senate. This Cabinet would be under the scrutiny of a Parliament consisting of two houses. *The First Chamber*, the House of Representatives, would consist of 268 Deputies, elected directly by the voters of the participating countries. Germany and Italy are allotted 63 each, the Netherlands and Belgium 30 each, Luxembourg 12, and France 70, getting 7 more than Germany or Italy to take into account its overseas territories. Since as yet there are no European parties, the first election will be held in constituencies set up in each member nation.

The Second Chamber, the Senate, will consist of 87 members elected by the 6 national legislatures, thus representing, not the citizens directly, but their respective states. A system of weighted representation will give 21 members each to France, Germany and Italy, 10 each to Belgium and the Netherlands and 4 to Luxembourg.

Both chambers are given the powers which legislatures possess under a parliamentary system. They can make laws, introduce amendments, ask questions of the Cabinet, discharge Cabinets and make investigations. Strikingly enough, the House of Representatives is called the First Chamber, the Senate the Second Chamber, contrary to the usual European practice. The Senate, however, would be more powerful than the Senates of most European countries.

The Council of National Ministers, composed of a member from each of the national Cabinets, can in

certain cases enumerated in the Constitution give binding orders to the Cabinet and exercise the veto over its decisions. As long as the supranational government is in its embryonic stage, with the national governments retaining many of their important powers, it was only to be expected that they would require some safeguard against initial enthusiasm. After the projected political community has proved itself over a period of years, this checking power of the National Ministers is supposed to be taken over by the Senate.

The High Court of the Community, consisting of not more than fifteen judges, would supplant that already provided for in the Coal-Steel Plan and the EDC treaties.

The Economic and Social Council completes the organization of the European Community. Its membership and functions are not spelled out in the draft Constitution.

OBJECTIVES OF THE CONSTITUTION

Although the powers conceded initially to the proposed community are rather limited, provision is made for their gradual extension into those of a real supranational government. The first task is to incorporate EDC and the Coal-Steel Community into the new European Community. Hence the bi-cameral legislature, the Council of Ministers and the Court of the European Community would replace the corresponding organs of those communities. The Cabinet of the new Community would replace the Commissariat of EDC, but the High Authority of the Coal-Steel Community would be retained for the time being, though under the control of the Cabinet.

The Constitution gives the European Community the task of coordinating the conduct of the foreign affairs of its members. It also calls for the promotion of a common market, not only for coal and steel, but for the free flow of persons, goods and capital. It provides, however, that during the first six years, action along these lines can be taken only with the unanimous consent of the Council of National Ministers. After that, a majority vote of the Council would permit adoption of such measures.

It might be argued that such a veto power would prevent much progress during those six years. A real chance to achieve results arises from the fact that the Constitution provides for a common fund to be used for the assistance of any member nation which may suffer as a result of the economic measures undertaken by the Community. The entire Community, therefore, takes upon itself the responsibility for any untoward consequences of its efforts at economic integration.

It is well known that some of the members of the Council of Europe have been more than a bit dismayed at the determination of the Schuman Plan members to press forward toward a political community. The so-called Eden Plan, suggested last year by the Foreign Minister of Great Britain and approved by the

Organization for
European Economic
Cooperation
(17 states)

O. E. E. C.
Council (17)

European Payments
Union

O. E. E. C. and
Sterling Area)

links
of links through
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mission of reports

Committee, London

Executive
Committee
(51)

Council of
Ministers
(6)

Ad Hoc Assembly.
and a Pre-Con-
stituent Assembly
formed by
the Republic, to
be called the
Council of
Ministers of the

Consultative Assembly, requires that "restricted communities" such as the two involved in the drafting of the European Constitution, make use of the facilities of the Council of Europe at Strasbourg, and permit members of the Council of Europe to sit as "active" observers in both Assemblies, with all rights save that of voting. The Constitution takes into account the obvious fears of Great Britain and the Scandinavian countries that it will run away with the ball of European union, by providing that other free European countries can become full or associate members. The latter may commit themselves to limited cooperation in such projects as the agricultural pool, the health pool, the transportation pool and the "Point Four Pool" for the development of colonies. The Constitution provides specifically for close cooperation with the Council of Europe, which it acknowledges as the organization of Greater Europe. It even stipulates that the Senate of the European Community is to form part of the Council of Europe's Consultative Assembly.

THE CONSTITUTIONAL DEBATE

The above are some of the details of the European Community blueprint. It would lead us too far afield to report at length on the debates that took place in the Ad Hoc Assembly. Two points, however, should be mentioned. The Catholic members of the Netherlands delegation in the Ad Hoc Assembly fought a hard fight over the incorporation of the Coal-Steel Community into the European Community. They tried to prevent the passing on to the European Government without further ado of all the economic powers already entrusted to the High Authority of the Coal and Steel Community. They argued that although the European Government must have a coordinating and controlling office, and must have the right to set general policy, many of the executive powers now given to the High Authority of the Coal-Steel Community should eventually be returned to the organs in which employers, workers and consumers are represented. To give all such decree powers to the new European State would mean setting up a European "dirigisme" completely at variance with the Catholic principle of subsidiarity.

What should most amaze American Catholics is the fact that, although Catholics introduced that principle, it was Christian Democrats of the greater countries, abetted by the Liberals (understood in the European sense), who most strongly opposed its application in the Constitution. It was, to be completely frank, the Dutch Catholics who held the line for the principle of subsidiarity, with the loyal support of members of other Dutch parties. The experience proved to me that there is still much to be desired in the matter of cooperation among the Christian Democratic parties of Europe.

This brings me to my second observation on the debate of the Ad Hoc Assembly—the conduct of the French delegates. Most of the French spokesmen, of

whatever party, tried to downgrade the Constitution, by proposing debilitating amendments. Their conduct was disheartening, since France was the first European country to call for integration. It seemed to us that France, faced by the sacrifices demanded in the name of European integration, recoiled from positive action. The French Socialist members of the Ad Hoc Assembly actually abstained from the final vote on our draft Constitution.

As a matter of fact, the whole French delegation in the Ad Hoc Assembly gave the impression that they were not in sympathy with its objectives. This became evident from the address of French Foreign Minister Georges Bidault when, as chairman of the Council of Ministers of the Coal-Steel Community, he received the draft Constitution from Paul-Henri Spaak, chairman of the Assembly. M. Spaak's address was dynamic, enthusiastic; M. Bidault's was static, ironical, reserved. It was hoped, however, that his attitude did not reflect the opinion of the Council of Ministers, for whom he was supposed to speak. (Press reports of May 13 from Paris indicate that, unfortunately, it did. Ed.)

The reaction to M. Bidault's speech was, I am sure, the opposite of that intended. The members of the Ad Hoc Assembly, uninstructed parliamentarians all of them, realized at once that they would be forced to face opposition from their respective national governments. Therefore they looked with some trepidation toward the governmental conference, to be held within three months, which will decide on the final text and send it to the respective legislatures for final ratification.

Undismayed by the negative reaction of the French delegation, the Ad Hoc Assembly finally resolved that its constitutional committee should follow the work of the governmental conference and report its findings. At this writing, it seems clear that only the French delegation will oppose this audacious decision.

FUTURE DEVELOPMENTS

Is the draft Constitution of Europe satisfactory? The answer can only be yes and no. Many of its details might have been dealt with differently. The Constitution is a compromise among many conflicting and controversial national interests. Considering how quickly it was drafted, it strikes me as a monumental achievement, as historically meaningful as the draft Constitution which George Washington submitted to the Congress of the United States in 1787.

The draft Constitution is now being discussed by the six nations involved. Whatever their ultimate verdict, it is supremely important that the representatives of the people of those six countries have given them a standard to which they can repair. Their enthusiasm—which I found balanced by realism—and their energetic advocacy may yet bring ratification of the Constitution. The one thing they require is that their constituents be imbued with their European spirit.

That was the sense of the final address of Chairman Paul Henri Spaak to the Ad Hoc Assembly, in which he asked them to preach closer cooperation to their peoples and their governments. "We must," he said, "take an oath together that we shall shirk this task no longer, but that we shall fight as representatives of the people for ultimate European unity." Prolonged applause proved that the meeting agreed with its chairman.

Summer Bible schools in Dixie

Sister Mary Vivian, P.B.V.M.

IN 1949 I FIRST LANDED in the South for Bible school, Dixie's way of naming vacation school. After two days' experience I found myself wishing that I were triplets. That year I had only forty-six pupils, not too many for one teacher under ordinary circumstances. In age they ranged from eight to fourteen. In grading they were supposed to be from second through sixth; really, some of them had never learned to read. By means of boards laid upon supporting chairs to form benches, I managed to squeeze in the crowd that continued to come in spite of the discomfort of heat and limited space. Had I been triplets, I could have got two more 8-by-8 rooms in the shacks nearby and served my group more efficiently.

The two sisters who were with me were no better off than I. The sister in charge of the older group had a larger room—the front room, or parlor—and a few more pupils, but older pupils require more room. Her enrolment began with seventh-graders and advanced through various ages to seventy-seven.

The sister in charge of the youngest group faced the problems of a nursery, a kindergarten and the primary grades. She began work every morning in a tiny hall bedroom after the older boys took down the bed to provide more space for plank benches. Later she enjoyed the luxury of another room, the kitchen, then cleared of all breakfast debris. Recess time found her and her fifty pupils in the backyard, a plot of baked earth as grassless as a seashore. One merciful tree offered shade. The recess diversion was a rhythm band. Loud as the band was, the neighborhood did not object. Perhaps it was glad to hear something besides the sound of the sawmill zinging from dawn to dark.

The learning of prayers was the first item on our program. The Our Father offered no difficulty after

The author, a Sister of the Presentation of the Blessed Virgin Mary, teaches in the Immaculate Conception School, Fairbank, Iowa.

we got used to stopping before "Thine is the kingdom." Repetition and prizes soon got the Hail Mary flowing smoothly and voluminously. Ambitious for a store of holy pictures, some learned more prayers. By the end of the Bible school, ninety-six good Baptist Negroes were saying: "I believe in the . . . holy, Catholic Church." About twenty of them formed a rosary club that met twice a week in those Protestant homes. Hymns learned at Bible school, or sometimes spirituals, separated the decades. After the rosary there were catechism questions.

"Coloring" was the Bible school sport. I sometimes thought that everything else was endured for the coloring period. The energy put into it was just short of that expended on the rhythm band. My misfortune was that I had only 6 boxes of crayons for 46 children. That would mean 48 crayons. Try sometime to distribute 48 crayons among 46 youngsters, each of whom wants all the colors of the spectrum. After the first day I scared up a few more boxes of crayons, but not enough to dispense with my services as a vigilante during the coloring period.

Singing wound up the morning exercises. This took place in the front room, where an old reed organ from the parish church had been practically flattened against the wall. The little children sang first, while the older ones had a recess period. Some of the adult women sat through this period and encouraged Carrie Sue and Tommie Lee to "do what the sistah tell you." After the youngest had finished, the junior-high, senior-high and adult pupils sang in a group. For me this was Turkish-bath time. Sometimes I stood up and pumped with one foot and gave directions by eye and mouth. But for "Holy God, we praise Thy Name," I always pumped with two feet. I didn't need eyes to know that everyone was singing. The sound shook the house and drowned out the sawmill.

WANTED: MORE SISTERS

That was in 1949. The next year, the three sisters taught in an abandoned store and two loaned houses. For the last two years the classes have met in an unused theatre on the main street of town. More room and more pupils, but the same number of teachers! In the summer of 1952, three of us cared for 330 pupils. Daily attendance was about 180. Some came for a day or so to see what we were like. Others came on the days when they didn't work. Quite a number consider all education too strenuous to be a daily affair.

My experiences in the South have made me change my wish to be triplets; now I wish I could be multiplied at least 300 times. Priests we meet in Alabama and the nearby States of Georgia and Florida are sure to say: "I wonder if your Mother General can send me some sisters. I've got a building I can fill with children if I can get sisters." They even try to have the "Bible School Sisters" telephone the Mother House for an immediate answer. The sisters don't telephone; they are sure of the answer. The Mother

General is wondering where she'll get sisters enough to fill the existing schools.

"That's a white school," we said to one priest who persistently begs help for the Southern missions. "Yes, sister," he replied; "the harvest of black and white is ripe in the South." Very few white children, however, attend our Bible school for them. This is true both of the "poor whites" and the other whites, whom we teach separately in this three-caste region. Prejudice and love of ease are, I think, the big obstacles to missionary work among white people here. The poor whites, it is true, don't have an easy life; but they are somewhat stronger on the prejudice and more inclined to adopt an emotional religion.

"My grandfather was a Catholic" is a common tale. Last summer a little girl at our poor-white Bible school became ill. When we visited the girl's home, the grandmother said: "My father was once a Catholic." A so-called Catholic woman who married a rich Protestant industrialist thinks she shows her broad-mindedness by attending various churches. Irish names that, up North, would belong very often in these parts to "pillars of the Church" belong to Protestant Sunday-school teachers.

RESULTS

After four summers in the South we are beginning to check up on results. More faces each year can mean satisfactory reports to their friends by those who attended last year. This will help to lessen prejudice against the Church. As practically all the work is among children, one cannot expect conversions. Among the older people there have been a few. Problems of divorce and remarriage are frequent stumbling blocks here. In one of the colored districts there is a mission church where Mass is offered every Sunday and Bible school is held every Saturday during the school year.

The children that return year after year offer hope. We watch to see if they attend Sunday Mass. It is easy to have a daily Bible-school attendance of nearly 200, but it is difficult to have 30 at Sunday Mass. Though many teen-agers come to summer Bible school, comparatively few attend during the year and practically none go to Sunday Mass. They all troop off at a late morning hour to their own church.

As the social life of the colored people centers around their church, breaking away from it would be equivalent to courting ostracism. The teen-ager, with an awakening social instinct, senses this and lines up with the Protestants, even though in catechism class he will tell you that Christ founded only one Church, and will shout its four distinguishing marks.

Summer Bible schools and Saturday classes by itinerant nuns will perhaps prepare the Southern colored and white for conversion, but even a trickle of conversions must await permanent organization with priests and nuns living among these people. And many towns in the South are without priests, not to speak of nuns.

Some may wonder whether it is worth while to send nuns to places so strongly Protestant as these Southern towns. Priests here, however, say there is no difficulty in filling a Catholic school in Dixie; and they cite examples and tell how many former pupils are today converts to Catholicism. They hold out an even stronger inducement: the hope of increased vocations to religious orders that take over Southern missionary work. It means a sacrifice for any community sending sisters to the South, where they usually must support themselves, or be supported by their Mother House, since the pastors have little or nothing to offer. Truly spiritual must be the outlook of a Mother Superior who will spare a community of sisters for unremunerative work in these days of high costs for the ordinary necessities. She knows in a practical way that God will not be outdone in generosity. If she does not begrudge sending sisters to the hard and barren mission fields of the South, the Lord of the Harvest will send her others in their place.

APPEAL TO YOUTH

While my wish to be triplets rose to the 300-mark, I thought a new sort of begging letter might be circulated in addition to, or in place of, the usual one for funds. The addressees would be the generous, loving, high-minded Catholic youth of America and their parents. The teen-agers would be asked to give *themselves* instead of the money they have been contributing to the missions. Missionaries have found a fairly generous response to their appeal for funds to establish, maintain and expand the material side of their mission plant. Their most acute need is that of personnel. Perhaps they are making little effort to satisfy that need beyond begging religious superiors to send them sisters. They could plan a series of letters addressed to the Catholic juniors and seniors in high school. These letters should place the mission need before the teen-agers and show them the means of satisfying that need. In such letters the missions should be pictured as they are, with all their inadequacies, so that no false hopes would attract volunteers. The strength of such letters should rest in Christ's promise of a hundredfold here and heaven hereafter.

Parents of teen-agers solicited for mission work need conditioning themselves. "The pay is good and there are opportunities for advancement" is too often the standard for evaluating a career. Thoughts to place before parents are these: Has God honored your household by a religious vocation? Has God approved the training you gave your children by choosing one or more of them to do His special work? Do you regard the sanctification of your children as the greatest goal of your life? Have you thought of the benefits that God will give you and other members of your family for every vocation from your household?

The spiritual soil of Dixie may seem hard and barren, but the harvest is potentially great. I am sure that if called on, our youth would not be found wanting in zeal, courage and generosity.

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Paris letter

TWO RELIGIOUS PLAYS IN PARIS. One of the most remarkable features of the theatrical season in Paris, now drawing to a close, has been the success of two plays with religious themes—*Les Dialogues des Carmelites*, by Georges Bernanos, and *Sur la Terre comme au Ciel*, by the Austrian Fritz Hochwaelder.

Both plays ran well last season, reopened September last and have run right through this winter. Such long runs are quite exceptional here, where a play is considered a success if it holds the boards for one full season. Another notable point about these two plays is that both are tragedies, the only ones among the handful of plays held over for a second season.

One may observe a phenomenon without being able to offer a satisfactory explanation for it, and that is the position in which I find myself after seeing both plays, so very different in character and appeal.

The first, *Les Dialogues des Carmelites*, is not nearly such good theatre as Hochwaelder's play. In fact, it was never intended for the theatre. Bernanos wrote this story of Carmelite nuns martyred at Compiègne during the Revolution as a scenario for a film. The stage, therefore, is not its true medium, and many of the technical defects of the piece are due to this fact. One would willingly forgive these, however, if one could follow the argument. To a Frenchman it is perhaps blindingly clear, but a foreigner does find some difficulty in grasping it.

The plot purports to tell the story of one Blanche, a daughter of the aristocracy, who is essentially a coward. She seeks the seclusion of a Carmelite cloister, where she may live protected and at peace. But the Revolution breaks out, and religious persecution follows. Blanche flees from the convent: the sisters remaining there are condemned to death. As they mount the scaffold, they are joined by Blanche, who returns to them at the last moment, having found the courage to face death.

Where has this courage come from? How has Blanche, who was terrified first by life and then by death, been able to die a martyr? Bernanos answers—it is the grace of God. And he even shows us, early in the play, how this grace has been won. The Mother Superior of the order, a strong-willed, balanced woman, who feels particularly responsible for Blanche, lies dying. One would expect that her death, after thirty years of prayer and penance, would be calm and serene, the fitting close to a good life. But no! The Mother Superior is terror-stricken, and screams with fear. Her death is a scandal to the community. Bernanos' theory, and he states it plainly, is that the Mother Superior is dying Blanche's death; and that is how Blanche, at the end, has the courage to choose a martyr's death. This fruit of Bernanos' tortured thinking strikes me as somewhat suspect.

For *Sur la Terre comme au Ciel* we move from a Carmelite convent to the Society of Jesus. The scene is laid in Paraguay and deals with the events which led to the expulsion of the Jesuits from that country.

LITERATURE AND ARTS

In contrast to the Bernanos play, this play is tautly constructed, it has solid characterization and moments of great theatrical effect. The strong cast is headed by Victor Francen, who, I believe, is to play his original part in a New York production scheduled for the coming winter. The merits of the play need to be exploited to the full to cover a certain weakness in the ending which is well camouflaged in the Parisian presentation.

The Jesuits, who have been in Paraguay for 150 years, are the virtual rulers of the country. They owe allegiance to the Spanish crown, but are exempt from tax and tribute. The Indian population of the country, 150,000, has been converted to Christianity and lives in peace and harmony. The play opens at the point where an envoy from Spain arrives to investigate various charges trumped up against the Jesuits by the Spanish colonists of the neighboring states.

The envoy finds the accusations false, but he has none the less brought with him from Spain the order for the expulsion of the Jesuits, because this model state of Paraguay has, by exciting the envy and hatred of the other Spanish colonists, become a source of danger to the Spanish Empire. The Fathers, faced with this injustice, are prepared to mobilize the state and to resist expulsion. Now intervenes an emissary from Rome, who has introduced himself in disguise to the Father Provincial, with the order that the Jesuits must submit to the Spanish decree. Their work in Paraguay is to be abandoned. They have been mistaken in thinking their mission was to establish this "heaven on earth" which Paraguay has become. The converted Indians cannot have grasped the true meaning of Christianity in this idyllic setting. Therefore the Jesuits must go.

The Father Provincial accepts this decision, against his will but bound by the rule of obedience. He imposes it in turn on his fellow-priests, who, ignorant of the Legate's visit, cannot understand this change. In the ensuing confusion of order and counter-order, there is a clash between the Indians, who feel they have been betrayed by their protectors, and the Spanish soldiery. The Father Provincial endeavors to intervene and is mortally wounded. Before he dies

Miss Farrell, an Irishwoman living in Paris, writes for *Radio Eireann* and Irish and French journals.

he reveals to the other priests that the decision not to resist was imposed on him from outside, and that he never agreed with it in his heart. The curtain falls on the death bed of the Provincial and the commencement of the new Spanish rule in Paraguay.

The ending is theatrically very effective, with bursts of shots from the firing squads mingling with the prayers for the dead from the kneeling priests, but still it is a little unsatisfactory. One cannot help feeling that the Legate's appraisal of the situation

was correct; one would therefore like to see the Father Provincial coming to grips with it. His persistent attachment to his own view reduces to mere obstinacy what the dramatist surely meant to present as heroism.

In spite of its shortcomings, *Sur la Terre comme au Ciel* is an unusual and exciting play, whose success here does honor to Parisian theatregoers. May it receive the same cordial welcome in New York.

ISOLDE FARRELL

The Same Forever

The simple rocks cried out their glad hosannas,
The roads arranged their garments for His feet.
But all the markets were as mute as children,
And no one threw confetti in the street.

There were no flashbulbs striking sudden lightning,
Nor did the networks broadcast His address.
The wise reporters all forgot their cameras,
And He had no statement for the press.

In vain you might have sought His Name in neon.
Not even newsreels carried one detail.
And if you passed Him on your way to office
You would have thought, "The gardener or the mail."

For just as you or I step to the platform
While the train slips on, and no one knows,
So in the silence of that Easter morning,
The stone being rolled away, He rose.

JAMES F. COTTER

Ladybird, Ladybird

*Ladybird, ladybird,
Fly away home,
Your house is on fire,
Your children will burn.*

Little Isis scarab, little Freya fly, little fire-fly of day,
O Indragôpa, Mariehøne, Jomfru Maria,
Ladybird, Marygold, do not fly away.

Your house is on fire,
Your children will burn.

Stay, House of gold.

Stay, Tower of ivory.

Stay, Tower of David.

David's towers are fire-ringed.

The ivory towers buckle in the draught.

In laboratory furnaces the stars are cloven.

Wan shattered columns under a waning moon,
landscapes grow lunar.

Pale winter flowers of man's culture,

Black iron lamp-posts in white parks,

Bearing lemon moon-fruit in blue snow-dusks,

Candling the ornamental water, the green-bronze

David,

Lie twisted now.

Ikons tarnish in the death reek,

Smoke smudge on golds and greens,
On stiff doll dress, long hands,
Sad face under the brown cracking paint.

The eagle's talons grow dull from scrabbling at the stone.

Gate of Heaven, stay.

The end of days is on us.

No longer rise the beautiful ones,

The doves in the clefts of the rocks.

The vineyards crackle, and the pines.

The apples wither, the pomegranates pucker, the
flagons break.

Our world is grown old.

No longer are breasts better than wine.

No longer is woman's beauty like an army terrible
with banners.

We have seen the death of desire.

Brother knows not brother.

The substance of our house is wasted,

And we have not love.

We have known water, and lived.

Now we know fire.

Ladybird, ladybird,

Fly not away home.

Ladybird, Marygold,

O clemens, O dulcis, O Virgo Maria.

CHARLES A. BRADY

The Third Person

We call One Father. One, we may possess.

Yet there remains that third, elusive One,

Complying with no image nor address,

Who breatheth where He will. Not to be won

Is He, nor captured, even in a name.

We call Him "ghost" Who is essential life!

We paint a dove to represent His flame

Of fortitude in terrifying strife!

In vain shall we define His outward guise.

He is not ever *there*, but only *here*,

When, in compassion for the endless cries

Of man's necessity and urgent fear,

He takes possession, dominates the clod,

Empowering the clay to act the God.

M. M. DOLAN

The American scene—two views

COMMENTARY ON THE AMERICAN
SCENE: Portraits of Jewish Life in
America.

Edited by Elliott E. Cohen. Knopf.
337p. \$3.75

On the New York subways there is opportunity enough to hear the American scene commented upon in terms such as these: "Is enough he's making after all a living?" "So he's my boss, so what he's my boss? It gives him a right he should talk that way?" Dr. Mario Pei is the straphanging eavesdropper who reports this conversational genre (describable, perhaps, as *turnstyle*).

In the volume under review, twenty talented essayists scrutinize their own people, from their swaying stance on the Woodlawn Road-Jerome Avenue express to as far beyond Gotham as Tulsa and San Francisco; sometimes they do it in language as high above the cadences of Yiddish as the artfully balanced prose of David Riesman's introduction.

The over-all effect is good because of the enduring presence of the literary virtue of honesty. Occasional sketches are shallow or smug and they weaken the book. The great preponderance, however, is free of the charges of excess nostalgia and tearful grievance.

In this sociology of the heart, Uncle Sam is very likely to be Papa Aaron's n's brother Vivien Samuel David, but he is not too far removed from the gentleman in the tricolored trousers and stovepipe hat. Most probably he is a lower-middle-class tradesman or laborer (become skilled) from East Europe settled in New York City. With Uncle Sam and his offspring this collection, made from the pages of *Commentary*, chiefly deals.

Wallace Markfield cuts the garment industry in outline with sure shears in "Seventh Avenue: Boss and Worker," padding the shoulders neatly with a critique of what unionism has done to remind the victor that his fellow Jews involved are likewise men. "I Cash Clothes!" makes clear why Getoff is a man his customers trust; Ruth Glazer rings true as a \$10 sale with "The Jewish Delicatessen" and "West Bronx: Food, Clothing and Shelter."

The palm seems deservedly Isa Kapp's, however. Compared with his "By the Waters of the Grand Concourse," the few pieces directly concerned with discrimination and assimilation are shallow bubblings. A great matter stalks these pages and the better minds address themselves to it, even when they cannot believe.

Go-cart membership in the Poe Park alumni association was surely no han-

dicap in the attempt to appreciate these essays, nor familiarity with Lakewood's Madison Avenue and the chicken farms of its sandy byroads. But these are not necessary qualifications. The simple delight in laughing and a love for Moses and the prophets prepare one best for this feast.

GERARD S. SLOYAN

THE GREAT AMERICAN PARADE

By H.-J. Duteil. Twayne. 321p. \$3.75

This shallow and distorted interpretation of America has the merit of enhancing the genius of A. de Tocqueville and of underscoring the credentials required to interpret one community to another. The volume is too encyclopedic to be penetrating; a little is said about everything: the land, climate, railroads, government (every American has "two nationalities"), education (Fordham University is "the nursery of the Irish clergy"), religion (Catholics are "habituated only to authoritarian stupidities"), crime, arts, etc., etc. Each topic demands a chapter; each is handled in a few pages.

The charge of being encyclopedic is not, of course, sufficient to condemn the book. It was written for Europeans, and that may be what they

BOOKS

need. The book is not a failure, moreover, merely because the author has criticized Americans; the author has found much to praise and many of his criticisms are correct. And one can ignore his irrational slant against Irish-Americans and American Catholics, clergy and laity. The interpretation is a failure because the author lacks the credentials and the necessary talent of perspective for the responsibility he freely assumed.

First, his credentials. He is, the translator says, an important French Catholic writer. He spent the early 1940's here, and he covered New York thoroughly from Battery to Bronx. His acquaintance with Americans beyond the Bronx was derived more from the *Daily News*, encyclopedias and guides than from study and personal observation. These credentials do not permit him to speak with any authority.

Secondly, his perspective. He gives less than two pages to American literature; four of the nine pages allotted to the press are given to letters from the *Daily News*. One page is given to

By the author of MR. BLUE
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the Catholic press, described as rich in weeklies and monthlies; a lengthy paragraph is devoted to the "strangely profane" contents of a minor monthly; in three lines three periodicals are mentioned favorably by name.

But the Europeans are not informed of the high-caliber work of *Commonweal*, *AMERICA*, *Thomist*, *Thought*, *Theological Studies*, *Americas*, *New Scholasticism*, and many others. These are examples, be it noted, of the author's prevailing perspective; they are not curious exceptions. Finally, take his handling of the Negro problem, and compare it with the insight shown by Brian Battershaw's article "The New American Revolution" in the current *Dublin Review*. That alone will suffice to show that H.-J. Duteil is not even a faint copy of A. de Tocqueville. That is regrettable, for we Americans could stand another *Democracy in America*.

WILLIAM L. LUCEY

"Christ the subject"

THE INTERIOR CARMEL

By John C. H. Wu. Sheed & Ward. 256p. \$3.25

Replete with true wisdom, this treatise upon the interior life is difficult to review both adequately and briefly. A convert whose spiritual autobiography appeared under the title *Beyond East and West* (cfr. AM. 10/19/51), Dr. Wu is a man of culture both broad and profound; his competence is remarkable. Here, both culture and competence serve, as worthy handmaids, a true religious reverence.

The Interior Carmel endeavors "to show that man can live in the world with the spirit of the cloister." A prolog explains that, normally, growth of love for God in the soul is gradual; and in the three chief portions of the work the author treats "the budding" (pp. 33-89), "the flowering" (pp. 93-137) and "the ripening of love" (pp. 141-221), adding an epilog on "Christ, the Living Way."

The governing viewpoint of the spiritual life that Dr. Wu assumes is that of St. John of the Cross; and he adapts the thought of St. John (in the almost anonymous way the latter would surely have wished) simply and well to the needs of the average soul. This fact and the book's spirit and purpose justify both the title and subtitle: "The Threefold Way of Love."

One might be disconcerted by the copious citation of divers uneven sources; yet the author assimilates all with a sure understanding and true integration. Dedicated to "Mary . . . Seat of Wisdom," the work offers rich matter for prayerful reflection. It can

be recommended as spiritual reading almost without the reserve that those who have, at least in some limited way, approached the culture of mind of Dr. Wu will appreciate it more fully.

Admirable is his handling here of traditional teaching upon the spiritual life as purgative, illuminative and unitive. He demonstrates well that these terms represent, precisely (with, of course, an altering emphasis as the spiritual life develops), three aspects of growth of the soul in love for God; that the spiritual life should always progress on earth in ever greater purification, increasing enlightenment and deepening union with God.

Again, regarding contemplation, Dr. Wu wisely avoids refined theological precisions of recent times which too often (presented in a "theologically undigested" manner), tend to confuse and disturb the average soul. Generally, he treats of contemplation in what we may term the "wholesome" manner and sense of St. Thomas Aquinas.

So well has Dr. Wu written of St. Thérèse of Lisieux that he will understand (far better, perhaps, than this reviewer) a caution that might be urged in view of the spirit about us. The perfection of love does not stand in its best relief, it seems, in the counsels of the Hebrew *shema* cited by Christ for the Scribe (the terms of which Dr. Wu weighs well on p. 252: "Thou shalt love the Lord thy God etc. . . . [and thy neighbor as thyself]"). The specific perfection of Christian love, as St. Thérèse observed, is brought to its highest relief in the words of Jesus asking His own to "love one another as I have loved you" (John 15:12). Normally, only a love that finds both model and strength in its Crucified Lord will readily flower and ripen to contemplation.

Indeed, only the modest measure in which we approach that love will enable us here fully to profit from *The Interior Carmel*. The work is well indexed, with the significant observation that "the name of Christ is not listed because He is, after all, the subject of the entire book."

WILLIAM READ, S.J.

Two on "white superiority"

BLANKET BOY

By Peter Lanham, based on an original story by A. S. Mopeli-Paulus Crowell. 309p. \$3.50

South Africa, that caldron of inequity, has also been the source of some stirring and recent novels. The latest to come before the American public

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was composed originally in the Basuto tongue by Mopeli-Paulus, a chieftain of Basutoland. Peter Lanham, an Englishman well-known as a radio broadcaster in South Africa, did it into English.

The result, however much embellishment and addition may be due to the English member of the team, reads like an authentic African's view of the white man and his Union. Here are pictured the truculent Boer, with his Calvinist notion that the black is the child of Ham and must be kept under; the Englishman, varying in decency according to the social scale; the Indian and the half-caste; and finally, at the bottom of this uneasy pyramid, the submerged, sullen black populace.

Monare, hero of the tale, is represented here as the archetypal black "boy," who leaves his native grazing lands and a life of self-respect among his own people for a quick fortune in the mines. Penned in there and brutalized by the police, he nevertheless acquires money to buy the cattle which will enhance him in his native territory.

Unfortunately, Monare is caught in more tragedies than one. Poised uneasily between recently acquired Christianity and savage tradition, he is persuaded on his return home to take part in a ritual murder. For the rest of the story he is a wanderer pursuing his unsteady path to the gallows.

There are relieving moments in the story. Monare is better treated in English Durban than in Dutch Johannesburg. He finds friends among the Indian Moslems and status of a sort in a Portuguese colony. In fact, the authors have their protagonist turn Moslem and hint that in Islam the black man will find that equality he has sought in vain among Christians.

This seems a little severe. It fails, for one thing, to take into account the different approaches to Christianity. "In the country of the Portuguese" Monare learned, "there was much freedom for the brown, yellow and black peoples." It would seem logical for the black to try the Portuguese interpretation of Christianity before leaping into the mosque.

Nevertheless this is an engrossing novel, though its sordid sexual and economic undertones will repel some readers. It is also a warning. Monare, in the midst of the Durban riots, muses: "If ever we Africans should rise against the white man . . . who shall, on that day of reckoning, ask a white man what tongue he speaks, and whether he has befriended us or used us ill? On that day, as on this, the foe shall be distinguished only by the color of his skin."

Let us read and mark.

WALTER O'HEARN

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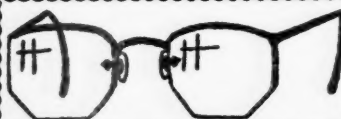


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KINGFISHERS CATCH FIRE

By Rumer Godden. Viking. 282p.
\$3.50

If widowed Sophie Ward had come to live in Kashmir bolstered by the sturdy prejudices of the traditional English memsahib toward a small Indian village, all the tragedy that later came to her might have been averted. But she came to make an economical yet "beautiful" life for herself and her small children, secure in the vision of herself as one of the peasants, hard-working, understanding, friendly. Her sympathy for the natives never failed her; it was her comprehension that was deficient, and her ability to estimate accurately their needs and desires, and their view, consequently, of her possessions. She could not, with her meager experience, calculate the inestimable harm that English colonial policy had wrought before her.

At first there was no evident enmity between the foreign woman and the village children, who later try to murder her daughter, or between her and her servant, who pursued the logic of their historic relation to the English by trying to poison her. She was lulled into a sense of profound well-being only to awaken violently to the depth and breadth and height of racial and national differences.

Rumer Godden's latest book is her best story and uses some fascinating materials gathered from her own life in India. In the end it was Sophie herself who grew in acceptance and wisdom, through the example of a sensitive and almost saintly young Indian servant, but more, through the rather terrible lessons provided by the people she had come to live among. A perfectly safe "out" was offered her: an English husband with a traditional sense of propriety and superiority, and a home in England. She rejected them both, and chose to remain close to the scene of her costly lessons.

Miss Godden is a fine minor novelist with gifts of succinct, sometimes distinctive expression, a rather jerky prose style and a more-than-ordinary realization of the spiritual resources of her material. Hers is not the intensive, incisive ability of the major novelist to suggest the total canvas by delineating its meaningful parts. Some of the sections of a major story are here, but the whole portrait of alien cultures superimposed one upon another is not part of Miss Godden's achievement. The sense of impending disaster is well-handled; the true tragedy of international hatred, blindness and misunderstanding only occasionally makes itself felt beyond the twists and turns of plot and character.

DORIS GRUMBACH

THE WORD

Then appeared to them what seemed to be tongues of fire, which parted and came to rest on each of them; and they were all filled with the Holy Spirit (Acts 2:3-4. Epistle of Pentecost Sunday.)

In the liturgy of the Church, if not in Christian piety, the feast of Pentecost outranks the feast of Christmas. Both festivals are birthdays, and both are birthdays of the one Christ. Christmas is the birthday of the physical Christ and Pentecost is the birthday of the mystical Christ. With a rush of wind and a flash of flame the mighty Holy Spirit swept down upon our Lady and the apostles, and the Church, generated by the Incarnate Word in the womb of Jewry, came to birth.

There are two modern pities about that Church which effectively began to be on the day of Pentecost. The first pity is that the original one Church has shattered, under the blow of a thing called never so strangely a Reformation, into a hundred pieces or sects. "You will know them by the fruit they yield," our Saviour had said sadly. The Reformers not only fell away from the ancient Mother, but they fell away from one another, so that a great part of the Christianity of the twentieth century is neither a flock nor a vine, but a babel, without at all being a tower.

In one sense, moreover, the case of Christianity today is worse than in the very heat and heyday of the Reformation. The original Reformers had at least the wits to see that if one man says this wafer is God and another says it is dough, someone must be right and therefore someone must be wrong. It has been left for our ingenious age to make the truly remarkable discovery that when I pro-

REV. GERARD S. SLOYAN teaches in the Department of Religious Education at Catholic University.

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fess Christ to be very God and the fellow next door professes Christ to be a very good man, we are both right. In the vigorous days of the sixteenth century men at least believed things; believed them so fiercely and furiously that in the name of faith they heaved rocks and pulled down walls and built fires—not only for the burning of books. Now we believe things so lightly and so slightly that in the name of tolerance we not only live together amicably, as we should, but congratulate one another on our contradictory religious beliefs. Once you could get into a fine fight over the papacy, which is something worth fighting about. Now you can only find an argument over whether a government ought to send someone to see the Pope, which is merely tiresome.

The other pity about the Church is that she is not really appreciated by those who really know her, know who she is. There are Catholics who regard the Catholic Church as the religious analogy of the Lions or the Kiwanis, a club to which one happens to belong, to which one pays more or less grudging dues and which one might reasonably leave if membership became burdensome or annoying. For yet other Catholics, less bright even than the foregoing, the Church is nothing but churchmen: a Cardinal or a bishop or a dyspeptic pastor or a brooding and humorless Jesuit.

In both instances the Catholic will naturally be discontented, for the Church as a club is really not a very good club, and churchmen are, in general, a strange and unpredictable lot. If we love Holy Mother Church—and she needs our love as sorely as we need to love her—we must see her in a genuinely supernatural light. St. Paul said that the Church is both the mystical body of Christ and the bride of Christ. What Paul meant by all this I cheerfully leave for others to expound. It is enough for the moment that his notion of the Church is clearly supernatural, and that his language is oddly beautiful. Another way of stating the whole point is to say that a Catholic will never see the splendor of the Church, will never know the Church for a real mother, will never, in short, be a complete Catholic, unless he looks not only at the Church but into her. "All the glory of the King's daughter is within."

On the first Pentecost, the flaming Holy Spirit descended upon many people but only upon one thing: one true Church. That true Church yet stands astride the world, her mother's arms flung wide to all. But it is hard to see how more will come to know her unless we who know her really come to love her.

VINCENT P. MCCORRY, S.J.

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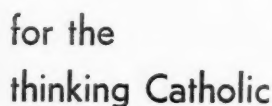
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CAN-CAN, which is billed under Cole Porter's credit line and presented by Feuer and Martin at the Shubert, is a theatrical jambalaya prepared by a congress of chefs, some of whom used tainted ingredients. While the many cooks did not quite spoil the stew, it certainly has a questionable taste.

Mr. Porter, the composer, may be conditionally absolved of throwing the spoiled fish in the pot, since if there is a fetid odor about his music, this reviewer is not musically educated enough to detect it; and it is doubtful if many others in the average audience are. Nor can the blame be laid at the door of Jo Mielziner, who designed the sets—not his most impressive job but nevertheless in good taste and the right mood, an observation that may be extended to include Motley's colorful costumes.

Abe Burrows, who wrote the book and directed the show, and Michael Kidd, who staged the dances and musical numbers, are not, however, above suspicion. Since the story line is based on a dance, Mr. Kidd seems to have been the major chef when the production was being cooked up. This apparently lets Mr. Burrows off the hook.

Years ago, when your observer was a tyro theatregoer, his seniors in the peanut gallery used to describe the can-can as a sexy French dance imported from that naughty Paris. The legend still survives among those who cling to the notion that the French are a frivolous people, and that therefore Paris is a more wicked city than Berlin, Caracas or Cicero, Ill. Coproducer Martin says that the can-can was originally an urban folk dance, and there is no evident reason to doubt his word, since the dance seems essentially too naive and energetic to have been fashioned in the theatre.

Like most dances in which both sexes participate, can-can contains an amatory element. Mr. Kidd has seized the alluring style of the dance and converted what was probably at first a robust flirtation into a persistently erotic ballet. One of his numbers comes to a climax with a gesture that exceeds eroticism and becomes lewd.

Mr. Burrows has contributed a rewrite of the Cinderella story to the production, and Peter Cookson and a French actress, billed as Lilo, make the efforts of the lovers to find their happy ending seem almost important. Mr. Cookson is a good-looking, stal-

wart actor, who for the first time, according to rumor, reveals that he owns a voice more than sufficient for musical romance.

Lilo is a dynamic personality who combines the wistfulness of Edith Piaf with the brass of Ethel Merman and appears to be a better actress than either. She can carry a song with ease and suddenly turn gravel-throated, as if she were gargling the lyric. She can mug or clown or play a scene straight for either humor or tenderness. It is difficult to remember a more gracious gift from France to America since the Statue of Liberty.

Gwen Verdon is a dancing tornado, with a leaning toward the comic, who dominates most scenes in which she appears. Hans Conried, an untalented and unconscionable sculptor, and Erik Rhodes, a roving critic, are humorous caricatures. Several others hard to identify in the playbill contribute to the merriment of the production.

Aside from the dances, which too often veer toward the salacious, *Can-Can* is moderately melodious and humorous. It is more lively in performance, however, than imaginative in creation.

THEOPHILUS LEWIS

FILMS

HOUSE OF WAX is the first all-out experiment in 3D film-making to be unveiled by a major studio (Warner). Besides being visually three-dimensional (when looked at through goggles provided by the management), the film is elaborately produced in the company's quite effective two-color process called Warnercolor and employs a stereophonic sound system modestly called Warnerphonic sound.

This last refinement deploys sound projectors all around the theatre. When a character who is out of the camera's range speaks, the voice comes from its appropriate off-screen position somewhere in the draperies at the side of the stage. When a chair is hurled directly at the camera, it seems to fly over the heads of the audience, and the thud of its landing emanates from the back of the theatre. And whenever, which as a matter of fact is frequently, a lady screams (a member of the cast, that is, though the film's promoters would be gratified by similar reactions from its female spectators), the noise assaults one from all directions and seems to fill the auditorium.

The binder for these spectacular audio-visual effects is a mechanical and strictly old-hat horror story about

a maimed and lunatic sculptor (Vincent Price) who murders people wholesale and coats them with wax to display in his museum. Its capacity to scare anyone but the hopelessly credulous is open to serious question, and its capacity to interest without scaring is even more negligible. Consequently, for adults its bag of technical tricks remains just that and provides no semblance of an answer to the crucial question: Is 3D the key to better movies?

MAN IN THE DARK is the "quickie," three-dimensional, pseudo-psychiatric gangster melodrama which inspired a London critic to make what strikes me

as the most provocative wisecrack yet leveled at the new medium. Referring to the picture's inclusion of bullets among the assorted missiles which, according to already established 3D tradition, are hurled directly at the audience, he said: "If I must occupy the position of a firing-squad victim I wish to be blindfolded." This is simply a pungent way of pointing out the obvious fact that employing the technique for its superficial shock value (which has been the exclusive preoccupation of the films so far) is a sure way of alienating audiences over the long pull.

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LOUISVILLE, Rogers Church Goods Co., 129 South 4th St.
MANCHESTER, N. H., The Book Bazaar, 412 Chestnut St.
MILWAUKEE, The Church Mart, 779-781 N. Water St.
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.
NEW BEDFORD, Keating's, 562 County St.
NEW HAVEN, The Thomas More Gift Shop, 1102 Chapel St.
NEW YORK, Benziger Bros., Inc., 26 Park Place.
NEW YORK, P. J. Kennedy & Sons, 12 Barclay St.
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.
OKLAHOMA CITY, St. Thomas More Book Stall, 418 N. Robinson.
OMAHA, Midwest Church Goods Co., 1218 Farnam St.
PHILADELPHIA, Peter Reilly Co., 133 N. 13th St.
PORTLAND, Ore., Catholic Book & Church Supply Co., 314 S. W. Washington St.
PROVIDENCE, The Marian Book Shop and Lending Library, 63 Washington St.
ROCHESTER, Trant's, Inc., 96 Clinton Ave., North.

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ST. PAUL, E. M. Lohmann Co., 413-417 St. Mary St.
SAN ANTONIO, Pioneer Church Supplies, 433 Main Ave.
SAN FRANCISCO, The O'Connor Co., 317 Sutter St.
SCRANTON, The Diocesan Guild Studios, NW Wyoming Ave.
SEATTLE, Guild Book Shop, Inc., 1828 2nd Ave.
SEATTLE, The Kaufer Co., Inc., 1904 4th Ave.
SOUTH BEND, Aquinas Library and Book Shop, 110 East La Salle Ave.
SPOKANE, De Sales Catholic Book Shop, 14 Wall St.
VANCOUVER, The Kaufer Co., 808 Richard St.
VANCOUVER, Vancouver Church Goods, Ltd., 431 Dunsmuir St.
WASHINGTON, D. C., William J. Gallery Co., 718 11 St., N. W.
WESTMINSTER, Md., The Newman Book Shop.
WHEELING, Harry D. Corcoran Co., 2123 Market St.
WICHITA, Catholic Action Bookshop, 114 South Emporia.
WINNIPEG, Can., F. J. Tonkin Co., 214 Bannatyne Ave.

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surgical tools, some loathsome species of bird and insect life and a variety of blunt instruments, and winds up on the inevitable, gastrically unsettling roller-coaster ride. It neglected, however, to equip itself with anything in the way of a story which adults would find remotely plausible or interesting. Edmund O'Brien, Audrey Totter and Ted de Corsia are among those prominently visible through your polaroid glasses.

(Columbia)

SPLIT SECOND is an old-fashioned, "flatie," suspense melodrama which makes up in taut direction and intelligent writing and performances for its lack of a visual extra dimension. The first directorial undertaking of Dick Powell, who apparently learned the tricks of the trade while cavorting in front of the cameras in similar pictures, the film is a neat blend of the traditional and the topical. In traditional or *Petrified Forest* fashion it corrals a cross-section of humanity (Jan Sterling, Alexis Smith, Arthur Hunnicutt, Keith Andes, etc.) in an isolated spot at the gunpoint of a cold-blooded escaped convict (Stephen McNally). For a topical note it adds an imminent atom-bomb test in the vicinity to compound the peril of the hostages. For adults the resulting complications furnish plenty of grim excitement and a shrewdly drawn exposition of human beings going to pieces or refusing to go to pieces under pressure. (RKO)

MOIRA WALSH

PARADE

ACTING SOMEWHAT LIKE RADIOACTIVE dust, the behavior-patterns of the week shot forth the influence of good and bad example. . . . The streams of influence vibrations set off by the patterns bombarded the environment ceaselessly through the days and nights. . . . Ideals, both high and low, burst into action. . . . Some men spurned the thought of personal gain. . . . In London, an undertaker jumped into the river and saved a possible customer from drowning. . . . Other men yielded to the urge of greed. . . . In Cardiff, Wales, a man named Lott was arrested for stealing salt. . . . Hidden spats between spouses came to light. . . . In Ely, Nev., a citizen, unaccompanied, entered a newspaper office and ordered the following ad: "Notice—On and after this date, I will not be responsible for any debts contracted by any person other than myself." Two days

later, the same citizen, this time accompanied by his wife, entered the newspaper office and inserted another ad, reading: "I will be responsible for my wife's debts." . . . As day followed day, the impulses from both good and bad example continued spraying the milieu. . . . Some men spread civic peace. . . . In Chicago, a bus-driver—a new father—handed out 500 cigars to his passengers. . . . Other men disturbed the peace. . . . In Detroit, two citizens carried on a fist fight in a revolving door. Spectators placed bets as the battle went round and round. . . . Here, a man would turn over a new leaf. . . . In Leeds, Eng., the oldest retired burglar in the British Empire celebrated his 100th birthday. Interviewed by reporters, he revealed that he had discovered at the age of ninety-four that crime does not pay. . . . There, a man would keep the old leaf. . . . In Indianapolis, an employee of a burglar alarm company was arrested for looting numerous stores and warehouses during his trips to repair the alarms.

Practically, every walk of life rocked under the bombardment of the socially radioactive impulses. . . . Worry experts became worried. . . . In Chicago, a man who advertised asking debtors to send their money to him and let him worry about settling with their creditors was placed on probation, after being ordered to refund \$1,000 to victims and to terminate his "Share the Worries" project. . . . Horses separated some spouses. . . . In Cleveland, a wife testified that her Arabian horse, Sundown, had to be shot because her husband flatly refused to provide for it. . . . Other spouses were separated by cats. . . . In Detroit, a wife won a divorce after telling the judge that her husband 1) took tidbits off her dinner plate and fed them to his pet cat, 2) cuddled the cat instead of her and always took the animal to bed with them at night. She added that the last straw appeared when the cat bit her foot and sent her to the hospital. Upon her return home, her husband insisted that she apologize to the cat by "kissing and making up with it."

In the long run, the social radioactivity of good and bad example is much more potent than the radioactivity of atom bombs and particles. . . . Bombs and particles cannot hoist a man to heaven or blow him into hell. . . . The effects bombs and particles produce will cease at the end of time. . . . Contrariwise, good and bad example can influence a man's destiny. . . . The effects produced by good and bad example continue on and on through eternity. JOHN A. TOOMEY

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Catholics and quotas

EDITOR: Your April 25 comment on the resolution adopted by the National Council of Catholic Men calling for revision of the Immigration and Nationality Act of 1952 gives me the impression that Catholics should regard the quota system as unjust, and that it "discriminates against peoples of southern and eastern Europe." Leading Catholics and Catholic organizations seem to ignore the fact that the system discriminates even more against Asiatics. If charity motivates revising the national-origins quota system, should our charity be restricted by color and creed?

HARRY K. HONDA

Los Angeles, Calif.

Adult education

EDITOR: I want to congratulate AMERICA on what I hope is a trend toward giving increasing attention to adult education. My encouragement springs from two recent articles: "Group dynamics: a Catholic view," by Rev. Albert S. Foley, S.J., in your March 14 issue, and "Catholic opportunity in adult education," by Sister Jerome Keeler, O.S.B., in your April 19 issue.

I think Fr. Foley has done an outstanding job of relating the developments in the study of group dynamics to the field of Catholic group work. While I agree with Lawrence J. Ernst and Dorothea F. Sullivan, who point out in their letters in your March 14 issue that Fr. Foley has made a few questionable criticisms of the National Laboratory in Group Development, the feeling I got from his article was one of general friendliness toward the attempts that are being made to improve our knowledge about group behavior.

The criticism I found most difficult to understand was that having to do with the secularism of the National Laboratory. I would be helped in evaluating the validity of this criticism if Fr. Foley would suggest what specific steps he would have the National Laboratory take to remedy this situation, while remaining a non-sectarian, inter-faith institution.

I also felt a need for some documentation on the "crude analytic measures and the damaging therapeutic procedures" he alludes to. I thought that Fr. Foley's concluding appeal to Catholics to take a more active part in the pioneering study of group dynamics and adult leadership expressed the real spirit of his article.

Sister Jerome Keeler's report of the Missouri Valley Adult Education Association Conference was one of the most striking conference reports I have read in a long time. One minor misstatement I would like to correct: the Adult Education Association of the U. S. A. is not financed by a grant from the Fund for Adult Education of the Ford Foundation. We receive grants from that source as well as others for special projects, but the basic organizational work of the AEA is financed out of income from memberships and the sale of publications.

We in the Adult Education Association have been most anxious to get greater participation by Catholic organizations in our movement and to make our services more readily available to them. The Confraternity of Christian Doctrine has been an active participant since the beginning in our Council of National Organizations.

In addition, we have sought to include representatives of Catholic institutions in the committees which plan and produce our training magazine for lay leaders, *Adult Leadership*. I feel certain that every reader of AMERICA would be interested in our entire February, 1953 issue on "Initiating Social Actions," and especially in the article by Fr. Foley in that issue on "What Do You Mean 'Apathetic'?"

It seems to me that the essential message of both Fr. Foley's and Sister Jerome Keeler's articles is the need for greater participation by representatives of Catholic organizations in this vital new movement in our society, adult education. We in the Adult Education Association sincerely hope that these two articles represent a trend in this direction, and we extend you a most cordial welcome.

MALCOLM S. KNOWLES

Project Director, Adult Leadership and Administrative Coordinator, AEA
Chicago, Ill.

EDITOR: Sister Jerome Keeler, O.S.B., in your April 18 issue, presented an excellent analysis of the possibilities for the Church in the field of adult education. Perhaps your readers will be interested in knowing that in New York City Fordham University has been engaged in adult education for almost ten years.

The University's School of General Studies offers more than fifty courses a year, organized precisely to meet

the intellectual and cultural needs of adult men and women. Our annual registration totals well over one thousand students.

(REV.) JOHN W. KELLY, S.J.
Dean, School of General Studies
Fordham University
New York, N. Y.

Bouquet

EDITOR: I have always made it my business to follow closely the contents of AMERICA each week and find your presentation of the more notable trends in world affairs rather good. I have noticed how often certain readers will write to offer criticisms of one sort or another. Though I occasionally do not agree with all that is written in the journal, upon closer scrutiny I find that the differences are of a minor nature.

(REV.) RONALD VEIGL, O.S.B.
Atchison, Kansas

Apropos of Wilsons

EDITOR: Just a note of inquiry as to a possible minor slip in your editorial reference (May 2) to "Secretary of Defense Charles E. Wilson announcing with all the prestige of his office that the Federal Government ought to sell all its hydroelectric projects and get out of the business for good." Although I try, for obvious reasons, to keep track of such pronouncements, I could not recall that our present Secretary of Defense (and ex-General Motors head) had ever made exactly such a proposal. I wonder, therefore, whether you have in mind the former Mobilization Director (and ex-General Electric head) of the same name, who did make that proposal?

During the past six months the "GE" Wilson has twice suggested that such projects could be turned back to the taxpaying economy. Perhaps you could use a little jingle we devised to keep our proof readers from going crazy over the plethora of Charles E. Wilson's (including Worthington Pump head). It goes:

There's a red-headed Charlie Wilson

Made the gadgets we all like.

There's a gray-headed Charlie Wilson,

Made nice autos, had a strike.

There's a bald-headed Charlie Wilson,

Makes a pump for well or dike.

FRANCIS X. WELCH

Managing Editor

Public Utilities Fortnightly
Washington, D. C.

(To the two Charles E. Wilsons, whom we carelessly confused, our apologies and to Mr. Welch, our thanks for his clarifying jingle.—ED.)